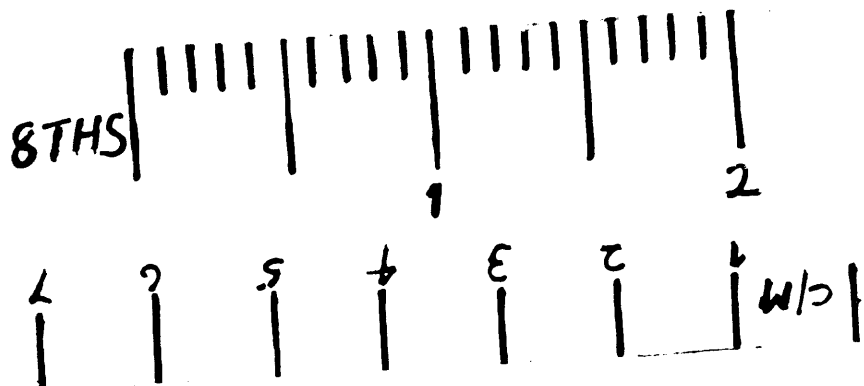
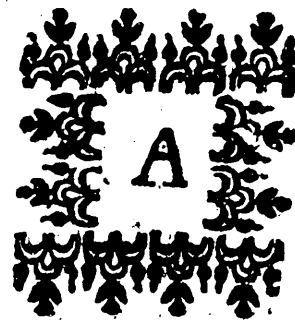


NOTICE

BRITISH

NEW





T'ingrave a Moon, or *Morpheus* is a Theam  
With Artists common, as it is to dream.  
But to Interpret Dreams (as here) doth passe  
All Workes that ever have been cut in brassie.



THE 89  
INTERPRETATION  
OF  
DREAMES,

Digested into five books by that  
Ancient and excellent *Philosopher*,  
*ARTIMEDORUS*.

Compiled by him in *Greek*; and tran-  
slated afterwards into the *Latine*, the *Ita-  
lian*, the *French*, and *Spanish*, Tongues.  
And now more exactly rendred  
into *English*.

It being a work of great esteem in all Ages,  
and pleasant and profitable to peruse, for  
all conditions of people whatsoever.

*In animam & mentem cum qua Di nocte loquuntur.*

Behold their minds with whom ith' dead of night,  
Angels themselves to have discourse delight.

*When good dreams fall, I do with Ioy pursue them,  
When bad ones fall, I pray I may eschew them.*

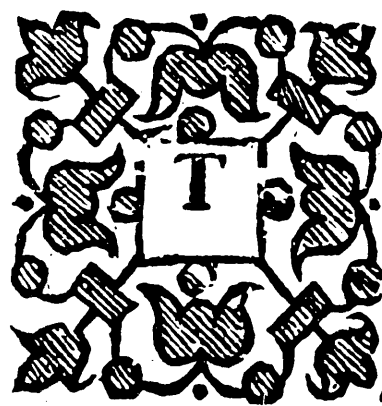
The fourth Edition, newly corrected,  
July by the *French*, and *Latine* Copy.

15 LONDON,  
Printed by Bernard Alsop, 1644.



TO  
THE TRULY HONOU-  
rable, Sir *William Plagters*  
Knight, and Baronet, &c.

SIR,



*He Interpretation  
of Dreames is of  
the same Origin-  
nall and Extent,  
as is the inspira-  
tion or Divine  
Vertue by which they are infused.  
That God appeared in Dreams and  
in the Visions of the night, the sa-  
cred Text doth plentifully testifie  
And that GOD unto some selected*

## THE EPISTLE,

men, by a peculiar spirit, did give the perfect knowledge of the Interpretation of Dreams; the same Divine Truth doth give remarkable demonstrations. I need not to declare unto you the admirable gifts of Joseph, almost in the first Age of the world; and of the Prophet Daniel in the second. Their Interpretations in those dayes of the Dreames of the Egyptian and Assyrian Monarchy, do sufficiently declare the præscience of their spirits, and how near of kinne they were to God. Our Author being a Philosopher, and working onely by second causes, and by the light of Nature; had not that happy interest to be so immediately, so divinely inspired.

SIR;

## DEDICATORY.

SIR; I make bold to present him to you in an English dresse: And although by the Ignorance of Antiquity he had the misfortune to be a Heathen, you shall finde him through the Excellence of his merit, to be clothed in the most refined Languages of Christendome. I have the rather been induced to devote this Book unto you, because your Candor to the Arts, and excellent Experience in the great and choise affairs of Peace and Warre, is of a wide Latitude, and not to be confined within the English bounds. Your Experience beyond the Seas, doth sufficiently declare your worth, both when you travelled first by your self, and when being Major Dome, you afterwards took with

44

you

## THE EPISTLE,

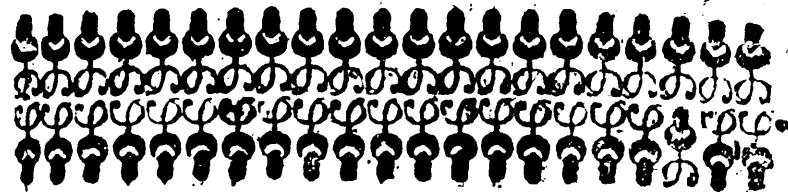
*you (the lively image of your self)  
your most noble and hopefull Son;  
whose understanding in the know-  
ledges both Polemicall and Politi-  
call you increased by foraign obser-  
vations, and admirably inlightned  
it by your own example. According  
to your noblenesse, in this tempest of  
Warre receive this Present of the  
Arts, and be pleased to protect re-  
vived Artimedorus: And also,  
(though the Subiect be of Dreams)  
to excuse his zeale, who will ever  
be awake to expresse himselfe to be*

(SIR)

Your most humble and

devoted Servant;

BERNARD ALSOP.



## The Preface,



Some are of opi-  
nion, that Dreames  
which arise of Na-  
turall and Carnall  
affection, are like-  
wise to be interpre-  
ted; As an Usurer  
to dream of gold;  
or any other carnall men, when they  
dreame of such things as their natures  
are prone and subject unto. But our  
Authour *Artimedorus* doth not agree  
with them in their opinion, but saith,  
dreames of any importance, or which  
come of God, are farre different from  
their

### *The Preface.*

their effect and the experience of them. And contrariwise he affirmes, that those Dreames which are shapen to our affections and thoughts, are to speak ingenuously, as much as nothing, and wee must take no heed of them. And surely, I am confident, that an ordinary Whoremaster, an avaritious Extortioner, an envious person, or an ambitious man, a flatterer or dissembler, or a common and notorious drunkard, do not commonly see any good dreame, or any dreame that tendeth to the honour or profit, eyther of himself, his friends, or of the Common wealth. But it oftentimes cometh to passe, that an honest, pure, chaste, and vertuous man, (because he is exempt from humane fragility) I thinke may and shal often see and interpret dreams and Visions; To the safety, honour, and profit of himselfe, his friends, and the Common wealth: Forasmuch as his spirit is lesse bound, tyed and soyld with the fellowship of the body. In the

### *The Preface.*

the Holy Scripture, we have experience both in the Old and new Testament, *Ioseph* the Sonne of *Iacob*, and *Ioseph* the husband of the Virgin *Mary*. Saint *Peter* in the second of the *Acts*, repeateth the Prophecie of *Ioell*: whereby he sheweth, that it was no new thing if God sent Visions and Dreams. There are other places in the Holy Scriptures, which I shall forbear here to insert, these being sufficient to prove the antiquity of them. Touching humane Histories, you may see much of the issue and experience of dreames: *Virgils* Mother when she was with childe of him, dreamed that she saw a branch of *Lawrell* growing, and she brought forth a Poet, to whom given a Lawreat Crown. Also *Hecuba* Queen of *Troy*, when she was with childe of *Paris*, dreamt that she should bring forth a fire brande, which should at once consume the whole Country, and it afterwards proved true: for the said *Paris* of whom she was delivered, was the

*The Preface.*

cause of the ruine, burning and destruction of Troy: which was interpreted by his sister *Cassandra*, to whom they gave no credit; whereupon the mischief seized not onely upon the King and Queen, father and mother of the said *Paris*, but also upon all the Kingdome, whose miserable destruction is reprov'd to this day. *Socrates* dreamt that he saw a little Swan in his lap whose feathers grew, and presently spreading his wings and flying on high sang a sweet and harmonious song. And the day following, *Plato* came to him to be his Scholler, who by his learning and knowledge soard high, and by his eloquence sang sweetly. King *Astages* dreamt when his daughter was with childe, that there would arise from her nature a Vine, growing so fast, that the boughs thereof should overshadow the Regions of his Dominions, which afterwards fell out accordingly: for she bore *Cyrus* the great King of Persia: which was the master

*The Preface.*

Master and Lord of all those Countries, I might besides alledge *Philip* of Macedon, father to *Alexander* the great, whose dreame *Alexander* the Philosopher expounded: and according to which Exposition it fell out. Also *Cicero*, *Haniball*, *Calphurnia*, and many others, which had Dreams and Visions by night, whose effects came to passe, as great and divers Histories do verifie. But for brevities sake, I shall forbear to instance any more particulars, lest I should offend my Reader, with presuming too much upon his patience. Lesse I would have said, but was loth to leave the curious unsatisfied. And to conclude, it seems to me great arrogancy in any man to say, that all Visions and Dreames are vain and of none effect, which hath already been proved false, by many histories both divine and humane: and I think it were to dispute against God, and wrong to the soul of man, which is (indeed) the mirrour of heavenly things,

*The Preface.*

things; in making it alwayes  
in all things unprofitable, a  
Vagabond, vain, and idle; see-  
ing that when the body resteth,  
the soul seemeth most to raig  
and rule in his force and vertue,  
and in her spirituall, apprehen-  
sible, and intellectuall Nobility.  
Wherefore I will agree in opi-  
nion with Socrates, who saith,  
*That man whether he live or dye,*  
*is in the hands of GOD:* who  
takes all his affayrs in his hand,  
and in care disposeth thereof at  
his pleasure, and forewarns him  
by many secret and hidden wa-  
as it pleaseth him: yet let me  
adde this one word, that dreams  
are much more Divine then  
Physiognomy, Chiromancy, Po-  
domancy,

*The Preface.*

domancy; and Astrology; as  
being done by the soul onely.  
Physitians also do make account  
of Dreames, for by them they  
often know the quantity of the  
humours which are predomi-  
nant, the spring and cause, long  
or short of diseases: I doubt  
not but some men at the first  
sight when they read this book,  
will think it a vain and frivo-  
lous thing; for I my selfe have  
oftentimes said as much, and  
before I had seen the Booke, I  
thought as much: But after  
that by long time and continu-  
ance, I had compared these  
things with experience; as well  
in my self as others, I could no  
but reverence and admire bot

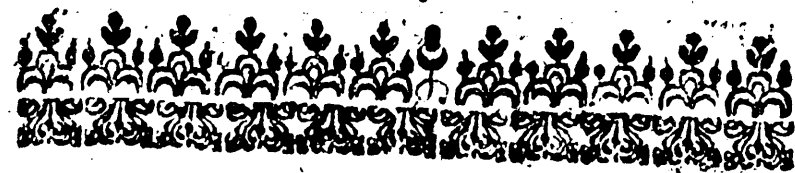
*The Preface.*

the Worke and the Authour. And I  
am of opinion, that there is no juditi-  
ous Reader, but will yeeld unto this  
truth; and therefore I shall forbear to  
produce any further proofs; but com-  
mit thee to the perusall of that which  
followeth: And rest,

Thy loving Friend,

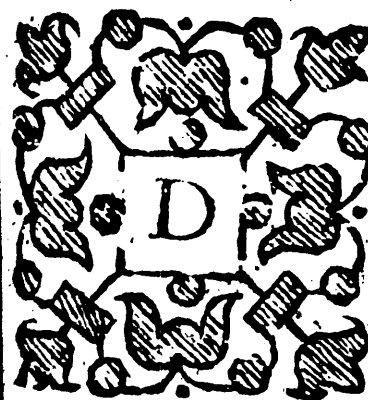
R. W.

(I)



The first Booke of *Arime-*  
*dorus* His Exposition of  
Dreames.

Of Dreams either solely Speculative,  
or *Allegorically* Significant.



Dreames, are either  
Speculative and ac-  
creable to their vi-  
sion; as when a man  
dreams, that the ship  
wherein he is doth pe-  
rish, and rising finds it  
true, and saves himself  
with some few besides. Or Allegoricall, by  
one thing signifying another. Whereby our  
soule doth naturally advise us, that under  
them there is somewhat abstrus'd, secret,  
or hid. First therefore, I will set down the  
definition of a dream in generall, against  
which to object, were to lose contention.  
A dream therefore is a motion or fiction of  
the soule in a diverse form: signifying ei-  
ther

ther good, or evil to come. Of Dreames such as belong not to others, being onely for or against those which see them, and not meant against or by any other, shall happen to those only which see them; as to speak, to sing, to dance, to fight, or to swim. But things which are about the body, or outward things, as beards, chests, moveables, & cloathing, &c. Although they be in proper and particular, yet it falls out that often they come to our neighbours, according to the necessity and propriety of the usage. And in such sort the head signifies the father, the right hand the mother, the son, and the brother: the left hand the wife, the friend, the daughter and the sister. Remember all those which are done by us, and in us, and towards us only, we must think that they appertain to us particularly. And on the contrary, all such as are not done by us nor towards us, nor in us, shall happen to others, and yet notwithstanding, if they be our friends and the dreams signify good, the joy shall come to us, and if contrary, then the contrary. But if they be our enemies, we ought to think and judge accordingly.

Of

## Of the birth.

If any one dreams that he comes out of a woman's belly, as to be borne into the world, he must judge in this force. This dream is good for him which is poore, for he shall have means or friends which will maintain him: if he be not a trades-man, & of an art which requireth the work of the hand, for this dream forewarns him that he shall be without work, as children which have their hands bound together. To him which is rich this dream signifieth that he shall have no rule in the house, but others shall overrule him against his will, for children are govern'd by others. To him whose wife is not with child, it signifieth that he shall loose his wife, for children are not married, nor come at women. But to him whose wife is with child, it signifies that he shall have a sonne in all things like himselfe. And hee shall bee so like him as if himselfe were borne twice. To Champions and combatants this dream is ill, for children can neither goe nor run, and cannot assaile any man. To him which is in a far country that he shall return home, as if he should return to his beginning, then he

B 2      shall

shall returne home as if that hee should returne to his beginning. To a sick man, it signifieth death, because the dead are wrapped in linnen clothes as children, and laid in the ground.

To be big with child.

**I**f any one being poore, dream that he is great with child, he shall become rich and shall gather a great deale of mony. If hee be rich hee shall be in pain and care. Hee which hath a wife shall loose her, having no more need that she shall beare children. He which hath no wife shall have a gentle one. To others it signifieth sickness. But to be big with child and then to be delivered, is all one, for it meanes that the sick person shall dye quickly. But to him that is poore and indebted, induring pain and misery, it is an end & a discharge of all his present evils, also this dreame revealeth secrets. This dreame is crosse to rich usurers, factors, and all such as are in authority, for that which they had before, they shall loose. But to Merchants and Sailors, or to them which have ships, this dream is good. To many after this dream, hath hapned losse of parent.

To

To have Children.

**T**O dreame that you see or have children of your own and not other mens, is ill to man and wife. For it forgets care and beavinge for necessities, without the which children cannot be nourished. But the male children bring good successe, daughters bring an end worse then the beginning, for they are married with a dolour. I know a man which dream't that he had a daughter borne, and hee borrowed mony for interest; and on the contrary side I knew another, which dream't that hee buried his daughter deceased, and it fel out that hee was constrained to pay a debt for which he was bound. So then his daughter made agreement with the debt. But to see other mens children is good when they are faire and well favoured, for this signifieth that a good and happy time is at hand.

Of Children wrapped in clothes,  
and linnen, and of Milke.

**I**f any one dreams to see himselfe wrapped in clothes in fashion of little Children, and to suck some womans dugges which

which he knoweth, it argueth long sickness, if he hath not his wife with child, for then he shall have a son boyn like himselfe. And if his wife hath such a dream, she shall have a daughter. But if any one being in prison hath such a dream, the Deuill shall stir up such accusations against him, that he shall not be delibered, and it is not without reason to judge the like in sickness. But to seem in a dreame to haue milk in her breasts, to a yong woman it signifies she shall conceive, and her fruit shall come to perfection. To an old woman being poore it signifies riches, being rich, expence, and liberality. To a maid that her marriage is near, for without company of a man shee can haue no milk. But if she bee a pretty maid, and hath been long unmarried, it signifies her death. For all things coming beyond the accustomed age, are euill; some few excepted. To a poore man, it is abundance of money and possessions, if hee can nourish others. Moreover, I haue knowne by experience, that this dream foretold to one that was not married a wife, & to one that had no children, it foretold children; but to a Champion, and an artificer, and all such as in their estate trauaile & move the body, it signifies sickness. Also I knowe

one

one habing wife and children who had this dream, and lost his wife by death; and alwayes after himselfe nourished his children, exercising towards them, the duty of a father and mother together.

### Of the Head.

**T**O dream you haue a great Head, is good for a rich man which hath not as yet any great estate and dignity. Also to a poore man, to a Champion, to an Asur, to a Horse-courser, to him that puts out money to use. For first, this dream foretels Principallty or Dignity, in which he must weare a Crowne, Scepter, or Diadem. Secondly, great riches and possessions; to a Champion victory, to a Broker and Asurer, great heaps and sums of money. But to those who are already in dignity, and to an Orator, and Judges of the people, this dream brings charges, and reproches by the people. And to him that is sick, it is head-ake. To a souldier it signifies trauell and pains; to a seruant long seruitude, and to him which hath chosen a calm life, pain, and anger. But to haue the Head taller then naturall proportion, signifies a thing contrary to the signification of the Head

aboue spoken of, importing difference in respect of the different quality of the men.

### Of Long Haire.

**I**f you dream ye have fair long hayre and seem to take a pride therein, signifieth good, especially to a woman: as also to a wife man, a Bishop, a Soothsayer, a King, and a Prince: for to such as use to let their hayre grow this dream is good, because their profession permits them to keep their tresses. It is also good to others, but not so good, and it signifieth to them only riches; and those painfull not pleasant: for one must stay time, and in that time it may be suffer pain, before long hayre will come.

### Of Haire in ill Order.

**L**ong hayre but out of order, and as if were rather hard and rough hayre of ones Beard; them tresses betokeneth to all persons anger and heaviness. And I once saw a worthy gentleman placed in authority, and happy also in all his other affairs, who in a dream, seemed to see those which were under him go before him, and also that they had hayre all cut rude, and out of order,

order: whereupon I told him, that it signified heaviness unto him. And presently after he was discharged of his Office and Authority, which (you may well think) was grievous unto him.

### Of Hogs Bristles, and Horse haire.

**T**o dreame you have Hogs bristles, is great and violent danger, such as the hog is commonly subject to. To have horse hayre is a signe of servitude and misery.

### To have Wooll instead of Hairs.

**T**o have wooll instead of Haires, foretels long sickness and fantasies, and to itch. Also if having this wooll on his head he shall think that it is naturall unto him, if the hairs seeme to be changed into any other thing, we must guesse accordingly; that is, according to the thing whereunto we think them changed. To seeme to be without hayre about the face, betokeneth sudden shame, hindrance of present affairs. But to see the hinder part of the head in that sort is poverty, and ill luck in marriage. If any one hath the right side of his head shaved and naked he shall lose all his male kindred,

kindred, and if he have done, he shall sustain hurt. If contrariwise the left side of his head be without hay, it is losse of Cousins and allies. For the Head signifieth the kindred, the right side the male, the left the female, and so through all the body. To have all the hinder part of the Head naked is good for him which goes to law, for him that is fearfull, for him that is shut up and detained by force, for he shall die and escape, noting that one cannot catch him, by the hay being.

To see himself powled or shaved.

**F**or to see himself powled all the head, is good for Jesters that use to make men laugh, and to such as are commonly shaved, to all other it is evil. For it betokens as much as nakednes and barrennesse, if it bring not greater evils and more at hand. To a Navigator it is evident shipwrack, to sick persons great perill, and yet not death, for such as escape a shipwrack, and recover after great sickness have themselves, but not the dead. To be powled by a Barber is good to all in generall, for surely no man being in any dangerous estate, will powle themselves, seeing those only regard such

such outward ornaments of the head which are without sorrow or want. I therefore add by the hands of a Barber, because if any man shaves himself, it betokens sudden heaviness, or very ill luck. Moreover to be scratched with nattes to him that is in debt, it betokens that he shall acquitt himself: to others it foretels hurt by them which scratch them.

### Of the Forehead.

**T**he forehead sound and fleshy is good to all, and signifies liberty of speech, strength and constancy. But to dream that you have a forehead of brasse, iron or stone, to all takers, Miners, and such as live by shamelesse gain, is good, and to these only: for to others it breeds hate.

### Of the Eares.

**F**or to have many eares, is good to him that would have any one obedient to him, as wife, children, servants: to the rich it signifies great renown of his good, if the eares be fair and well shapen; but to his ill, if the eares be ill favoured or deformed. This dreame is ill to a servant, as also to

to him which hath a suit in law, be he the Plaintiffe or Defendant: but it is good to an Artificer or one that workes with his hands, for he shall have many that will employ him. To lose the Ears betokens the contrary to all that is aforesaid: to clesse ones eares is good newes which shall come to us on some side; contrariwise, the eares beaten and chafed, foretell ill newes.

Of Emmets going into the Eares.

**T**O Dreame of Emmets getting into the eares, is good onely to Sophisters, Philosophers, and Schole-masters. For the Emmets represent children which will give audience to Sophisters.

To others it foretels death: For they are daughters of the earth and go again to the earth. I know one which dreamt his two eares were filled with eares of Corn, and how the Corn fell into his hands, and he heard newes his brothers heyr was dead, his heyr by reason of the eares of the corn, and his brothers heyr, because the eares represent brothers and sisters. To dream you have Ases eares, is good onely for Philosophers, to others it is servitude and misery. To have the eares of a Lion or Wolfe or

and

any other cruell beast, is snare and deceit by evie. Moreover, to dreame that you have Eyes or Ears, signifies blindnesse or deafenesse.

Of the Browes.

**T**he Browes happy and of a good grace. are good to all, especially to women. But the browes naked and without hayre, signifieth to all ill successe of businesse, single combate, and grief.

Of the Eyes.

**T**O have a sharpe sight, is good generally, but a troubled looke signifyeth want of money, impeachment of affaires; to him that hath Children, it foretels they shall be sicke. To be blinde of both Eyes, is losse of Children, Brethren, Father, and Mother. Notwithstanding, this Dreame is good for him which is in Prison, and to him which is very poore: For the first shall no more see his evils about him, the second shall have wherewith to ayde and pleasure himselfe. As many are ready to lend their helping hand to the blinde. But this

this dream, hinders such as are making long voyages: as also forewarns him that is in a strange Country, that he return not home. For he that hath lost his sight, can neyther see in a strange Country, nor find his own house. Also this dream is bad for a soldier, and also to all of the dealing trades, for their affairs shall have but bad successe. Also it is crosse to Navigators, and such as contemplate the starres, and are Wisards. And if any one that is in search of a thing that is lost dreams this dream, he shall never finde it. To Poets this dreame is good, for they had need of great sleepe when they would write verse: to Sick persons this dreame brings daily expectation for death. If any one dreams he has lost one Eye, all aboue mentioned and signified, will befall him but in part or halfe onely. Moreover, thou must consider that the right Eye signifies the Sonne, Brother, and Father: the left, the Daughter, Sister, and Mother. To have 3. or foure Eyes to him that determines to take a Wife, and hath no children and desires to have, it is good. It is also good to an Usurer, for he shall have great summes of money, but to him that owes it is ill. It admonisheth the rich man to keep good guard to himselfe  
and

and his possessions, by reason of some fraud and secret deceit. But to a Cony-catcher, and a fair woman, to have more eyes is not good, for he shall have more eyes which will apprehend him, and she shall have many of her Clients attached about her. Moreover, if any one dreameth that he hath eyes in his Feet or Hands, he shall so lose his sight on one side of his body, that the said side shall be diseased, beaten, or hurt. I knew a man that dreamt that his Eyes fell into his Feet, and he fell not blinde, but married all his daughters, to his Seruants. To have another mans eyes, signifieth lesse of sight. But if one know him whose Eyes he thinkes he hath, he shall keep his Childe or some other great treasure of his.

### Of the Nose.

For to have a faire and great Nose, is good to all, for it signifies subtlety of sense, providence in affaires, and acquaintance with great personages. But to have no Nose signifies the contrary. And to a sick man death, for dead mens heads have no nose. To have two noses is discord with his domesticall kindred.

## Of the Cheekes.

**T**O have the cheekes fat and full, is good to all; especially to women: but flat and full of wrinckles signifieth beabynesse.

## Of the Jawes and Hippes.

**T**he Jawes represent Cellars, Shops, and other things accustomed to keepe Merchandises, or Drugges. The Hippes represent those which kisse and embrace us, and which are often about us, as Wife, Children, Parents, and Allies. So that if the one or the other, seeme to have any harme or mischance, it signifieth unto us that the affaires of our kinsfolkes are not in good plight.

## Of the Beard.

**T**O have the Beard long, thicke, and unhandsome, is good for him which is curious to speake well, as an Embassador, an Orator, a Lawyer, a Philosopher, and for those who have a desire to learne Arts or Sciences. If a Widow woman dreams she hath a beard, she shall have

have an husband, which shall be kinde and bountifull, if she be married then she shall lose her husband, or be separated from him, and govern her house alone, as if she were both husband and wife together: if she be not with childe, or at law: for if the first, she shall have a son; if the second, she shall persevere in her opinion, bearing a high minde, and regarding her honour as if she were a man. To a yong childe, this dream signifieth death. But to him which is now in his youth beginning to have a beard, it is a signe he shall rise by himselfe, and put himself forward, of what estate soever he be. The beard falling or cut away, or by force plucked away by the hands of another, as it signifieth losse of Parents, so also it is hurt and dishonour.

## Of the Teeth.

**T**he upper teeth signifie the best kindred of the house, and the lower teeth signifie the inferiour. For you must know that the mouth representeth the house, the teeth inhabitants. Those of the right side the men, the other the women. Or otherwise, the right, signifie the elder, the left the yonger: the eye teeth, them of middle age; the great teeth

teeth the old folks. Wherefore what kinde of teeth soever a man dreams he loseth, he shall lose some such personage as that tooth signifieth. But when the teeth signifieth losse of goods: by the great teeth are meant hidden treasures; by the other, a vessel or some other thing of little importance. To such as are in debt, what kinde of tooth soever falls out, it certifies them, that they shall acquit themselves: the teeth falling all at one blow, signifieth that the house shall be forsaken and abandoned of all inhabitants. For such as are Sick, to dreame that any tooth or teeth fall out, signifieth long sickness, but without death. It were better for him to dreame that he should lose all his teeth, for then he should recover the sooner. For a servant to have no teeth is a signe of liberty: to Merchants good gaine of their merchandises, charges and traffikes: teeth which seem to grow in such sort as if the one would exceed the other, signifie sedition in the house, or if they seem to move though they fall not out: those which have black teeth, or rotten broken teeth and dreame they lose them, shall be delivered from their evils and anger. Also by this dream, some have lost their old folks: to have teeth of gold is good for such

such as study to speak well, to others it is hurt in their house by fire: to other sickness by abundance of choller: to have their teeth of ware, its sudden death: to have them of leade or tym, it is also shame and dishonour: of glasse or wood, violent death: of silver, you shall get money by eloquence: to the rich, it is great expence in hospitality and necessary provision: to dreame to lose his teeth and recover others, is change of estate into good or evil, according to the quality of teeth: to dreame his teeth are in his hand or bosome, is losse of Children: to grate his teeth against his tongue, is to end his paines and miseries by his Eloquence.

Of vomiting of Bloud, and of cholerick and melancholy humours.

For to vomit much bloud, and of a good colour, is good for him which is poore, for he shall get store of money. It is also very good for him which hath no children, and whose kindred are in a strange Country: the first shall see a childe of his own: the other, his kindred returning home: to carrie Bloud, is not good for him that would be hidden: to vomit corrupt bloud,

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is sicknesse to all : to cast a little bloud in spitting, foreshews sedition as I have known by experience. To vomit fleagme ( be the humors chollerick or melancholly ) is good for him which is in misery, anguish, or sicknesse : for it foreshews the end of all his evils, To vomit meate signifieth hurt : also, to vomit his bowels, foreshews the death of children to father and mother, and to them which have no children, the losse of the dearest thing they have among theyr goods : to a sick person it is death.

Of the neck, and of having many heads.

**E**very suruncle, malady, or imperfection, about the neck, head, or beard, signifieth sicknesse indifferently to all. To have two or 3. heads, is good for him that is poore, for he shall heap up store of goods, and also shall have a wife and children of a good nature : to a rich man it signifies aduersitie, by meanes of his kindred.

Of being Beheaded.

**T**o dreame that he is beheaded, whether justly or otherwise, is ill to him which hath a father, mother and children : for

for he shall lose them. Some also having had this dreame, have lost their Wives, Friends, and Farms : and others having houses have lost them. And he which hath all these things, shall not have good lucke with them all : but as I have known by experience, he shall lose that which is most necessary, and which he shall esteem most dearly. This dreame is good for him which is accused of any crime, and is in danger of death : but to Changers, Usurers, Pastors of Ballies, or Merchants, and all such as gathers money, it signifies losse of a summe of money : this dreame is good for debtors. He which is in a farre Country and hath this dreame, shall return into his own : he which is in suit for his inheritance shall obtain his suit : but in a case of Trespasse or money, he shall be overthrown.

To have a wry Necke.

**F**or to have the head turned, so that it looks backward : foreshewes, not to goe out of his Countrey, and to enterprize no affaires, lest the issue be bad. They which are in a farre Country, shall return home.

To have the head of any Beast.

**T**O have the head of a Lion, a Wolfe, a Panther, or an Elephant, in stead of his own is good: for he which attempteth things beyond his power and bath this dreame, shall attaine to great dignitie and honour. Many desiring Offices and places of credit, after this dreame have obtained them: to dream you have the head of a Dog, Horse, or Ass, or such four footed beast, is servitude, paine, and misery: to have a birds head, argues one shall not stay long in his Country.

To have his head between his hands.

**I**F one dreames that he hath his Head betweenc his Hands, it is good for him that hath neither Wife nor Children, and to him that desires the returne of any one farre off. And besides, if one be carefull to keepe and trim this Head, which he seems to hold between his Hands, it is a signe that he shall dispose well of his businesse, have an end of his evils and adversities. This dreame signifies thus much, if besides that Head which one holds in his hands,

hands, he seems to have another natural head of his own, else not.

To have Hornes.

**F**O2 to dream you have Ore Hornes, or any other such like violent Beasts, foretels violent death, and chiefly beheading: it being incident to horned Beasts.

Of the Shoulders.

**S**houlders thicke and fleshy are good for all men: excepting them onely that are imprisoned: to the first, it signifies much strength and prosperity: to the other, that they shall be long in captivity: if the Shoulders be diseased, lean, or broken, it signifies the contrary to all before said, and oftentimes foretels the death, or sickness of brethren.

Of the Breast and the Dugs.

**T**O have the Breast whole is good, as also to have it hairy, is a signe of gaine to men, but to Women it foretels Widowhood: the Dugges faire and without any evill is good: and if they seeme more grosse, yet by good means and

grace, they signifie Children and possession to come: but if they be sore, as full of ulcers, it is Sicknesse to come. The Dugges falling, is death to her children which dreams so: and if she have none, it is potertie to her selfe: to have many Dugges, thinking she sees them bigger then is vsuall to a woman, signifies she shall follow the trade of good fellowship: to be wounded in the stomacke by any familiar, is ill newes to old women: and to yong men or women, it beokeneth glad tidings.

### Of the hands.

**T**he hands sayre and strong, shew prosperitie to tradesmen: to him which feares arrests or imprisonment this dream is doubtfull: you must remember that before, we said the right Hand signified the Father and Sonne: the left, the Wife the Mother, Sister, and servant: the right may signifie such goods as are to get, the left, goods already gotten: if therefore one dream that he loseth his right hand, then he shall lose something which it signifieth. In generall, the hands signifie neyther good nor bad: to lose all the fingers of the hand or some part, signifies hurt or losse of Servants.

To Scriveners, Orators, and Attorneys, it signifieth that they shall want imployment: to Debtors, that they shall pay more then they owe: to Assurers, lesse by interest. I knew a man that dreamt he had no fingers, and he was attached by a Creditor that leant him money without an Obligation. To have more fingers then ordinary, signifie the contrary, namely, to owe, and not to pay. Some (though described) have thought this a good dream, but it is the contrary; for he that hath more Fingers then naturall, thinks and finds it ill. And if the oberplus fingers are idle, they make their owner idle. To have a hand which cleaves to the joynt, is captivitie, but if it comes on the palme of the Hand it is idlenesse; especially, to Labourers and Artificers. To have many hands, is good for an Artificer or handicraftsman; for this dream tels him expressly, thou shalt have so much work, that thou shalt have need of many hands: and to good men also it is good, for it tels them they shall get Children, Servants, or money, as I have knowne by experience: but to wicked men, it is Captivitie, and that some shall lay theyr hands upon them.

## Of the Ribs and the Navill.

**A**ll the Ribs, and the inner side of the belly containing the bowels to the privities, is force of body, and abundance of goods and riches: if they seem diseased, they signifie diseases of the body, and consumption of the purse. The Navill is losse of father and mother to such as have them, and to others banishment.

## Of the inward parts.

**I**f you dream you are dead and see your inward parts according to their natural order, it is good to him that hath no children, and to him which is poor: for the one shall have children of his owne, the other riches of his owne. But to a rich man and him which would be close, it is shame and dishonour. It is evill to all when they dream that their intrails are false of others: for it betokeneth trouble, some affaires, suites in law, and discredit. But if one dreams he is opened, and yet seeth not his intrails, it signifieth to him forsaking of his house, losse of children, and death by sicknesse. It is also comfort for him

him that is in misery: for he which loseth those parts which causeth pain and griefe, surely he shall be delivered out of distresse. Moreover we must think, that the heart signifieth a man, and the husband of the same woman that shall dream thereof: if a man dreams thereof, it is the wife of the same man that dreams it: likewise also the Lungs. But the Liver signifieth the Sonne, Food, and the Fog. The Gall cholericke and melancholly humour, money, and women, or Wives: the Spleen, pleasures, laughter, and vessel: the Belly and guts, Children, for they cry oft for meat: likewise they signifie Wives. The Kidneys signifie Brothers and Cousins.

## Of the Members.

**F**irst, the Members signifie the Father and the Mother, the Children, the wife, the Friend, the Brothers and Cousins: also, the force of the body, Eloquence and Knowledge: for it is very fruttfull. Again, it signifies riches and possessions, because it increaseth and diminisheth. Also counsell and secrets, poverty also and solitude, also it signifies dignity, and increase of honour; and therefore when one dreames that

that he seeth it in its estate and place, it signifies permanence of things represented and signified thereby: also increasing, diminishing, and redoubling of things present to all (onely your Wife and your Friends excepted) for it takes them away, because a man may not impart their ale to any.

### Of the Groin and the Thighes.

**T**he Groin signifies the same things as the Members precedent: in like manner the Thighes: except when they foretell small joy to the rich, or rather expence in many pleasures, with losse and hurt.

### Of the knees.

**T**he knees being strong and sturdy, signifie journeyes, or other motions and operations of health. But being weak and diseased, the contrary. A Tree or branch coming out of the knee, signifies stoloness and hinderance: to a sick man, oftentimes death. The knees signifie the Brethren and familiar Friends, and sometimes children.

Of

### Of the small of the Leg, the Feet, and the Heel.

**T**he small of the Leg, the Feet, and the Heels, have as it were the same signification as the Knees. To have many feet is good for Merchants and Masters of Ships, for they shall command many men: and it signifies rest to the Master himselfe: this dream is good for a poore man, to the rich it is sicknesse. Many men by this dream have lost their sight, and Malefactors having it, have bene imprisoned: to put their feet in the fire is ill too, and signifieth losse of goods, children, and servants: to such as undertake a wager of running it is good, for they shall run swiftly, as if they had fire on their feet.

### Of the back.

**T**he Backe and all the hinder parts signifie old age, therefore as one thinks his back and hinder parts to be, so shall he be in his age.

Of

## Of the transmutation of the person.

**T**O be changed from little to great, and from great again to bigger, so that you exceed not reason is good, for it is increase of businesse and goods: but to be greater then common vse, is death. Also it is ill for an old man to be changed into a yong man, or a yong man into a childe, for they shall change to a worse estate: but the contrary is good, for they shall come to a better estate. To dream to be a woman, is good for a poore man, and a servant: for the first shall finde those which will cherish him as a woman, and the second shall have lesse paine: but to a rich man, it is ill; especially, if he have government of any publicke thing, it takes away his office and authority, because women must keepe the house. To such as exercise bodily labour, it is sicknesse: for women are commonly weaker then men. If a woman dream that she is a man, and she be not married, she shall have a husband, or if she have no children, she shall have a sonne, or shall be some way changed into the nature of a man: but if she be both married, and have a sonne, she shall be a widow. To a paid servant

it signifies she shall have great servitude, and undergo pain as a man. It is good for a harlot, for she shall leave her wicked courses. Again, if a poore man or woman dream that they are made all of gold, they shall be rich: but if they be rich, they shall be circumvented. For gold and silver have no spies: to a sick person it is death. To be of brasse is good for a Martiour and a servant: for the one shall have victory and a statue erected, and the other shall have liberty. To dreame that you are of Iron, foretelleth infinite miseries. To be all of Earth betokeneth death, except such as live by earth; as Potters. To be of Stone, is to receive blows and wounds: if one dream he is changed into the shape of a Beast, he must judge according to the beasts nature, and of that I will intreat in the Second Booke; in my discourse of the Chace. I have observed, that it is good for all to dream they are fair, and of good grace, and strong, and yet without exceeding common custome: for to be too faire, too brave, and too strong, is as much as to be ill favoured, faint hearted, and weak, which things signify death to the Sick, and to Lovers ill successe, and attachment for treason.

## Of Arts, Works, and Exercises.

**W**holsover in his dreame seemes to do that which he hath learned and exercised, shall have good successe, and is very good to all: foretelling that one shall come to honour by his businesse and enterprise: but if in your dream you have not good issue, it signifyes the contrary. If one in his dreame doth that which he hath not learned, and it hath good issue in his dreame, then it is good: but if he finde himselfe hindered, and cannot bring it to good; tis anger and let of businesse untill he be mocked. To play the Husbandman or Plowman, to sow, or plant, is good to him which seeks a wife, or which hath no children: for the field is his wife, the seed and trees his children, the wheat males, the barley females, and abortives: to others this dreame betokeneth sicknesse and anger: if any one be sick in the house where this dream is, it signifyeth death: for the seed and plants are put in the earth as the dead. To reape, to cut, to trim vines, and to plough, against harvest; signifie that your affairs and work shalbe deferred till the accustomed time of doing them.

To

To govern a ship, if one have good successe and honour without perill, provided that it be without doubt or pain, it is good, but if one be troubled with tempests, or if the ship be bruised and broken, it is abundance of evill, which I have often known by experience: to cut and solve in leather, to married folks is good. It is also good for him which would marry or get acquaintance and allies, by reason of close and joyned seames. But to dye leathers is ill to all, and revealeth secrets. To see medicines is worst of all: to be a goldsmith signifyeth harme to him which dreames it, by reason of the poysons and instruments that they handle: to be a graver, turner, or carver, of images and figures, is good for adulterers, prattlers, coseners, and deceivers, because their arts shew other effects then the true. To others it signifyeth honour, for such with reverent works are shewed to many.

### To worke in Iron.

**F**or to work in Iron, and strike upon the Anvile, signifyeth noise and suits in law: the like we must judge in all other arts of the persons which dreame them.

D

And

And we must understand that it signifies as much as to see the tradesmen working: or their shops and tooles, as to see himselfe use the same Art. Notwithstanding, there is difference between tooles, those which cleave and break, signifie discord, and hurt, those which unite and binde signifie profit, marriage, or allvance: but hindrance of voyages: those which scour or smoothe, appease strife: those which addresse and compasse, signifie revealing of secrets, as you may see in Geometricians.

### Of the Letters.

**T**O learne the letters, is good for the ignorant, for some good will betide them, but with labour and feare. But to him which knows the letters to learne them again, is not good, for it is the part of a child to learn: now it signifies to him, hindrance of affaires, and ill issue: onely it is good for him which desired to have a sonne, for not he but his sonne shall learn. If a Grecian dreams that he learneth Latin letters; or on the contrary, any Roman the Greeke letters, they shall travaile and go from the one country into the other. Many Romans by this dreame have had Grecians, and as many

many Grecians, Romans to their wives: to read well and truly Barbarian or strange Letters, signifie that they shall goe into that Countrey and have goods and honour there: but to read badly, signifie the contrary. Or that the sick man shall enter into foolishnesse and frenzie, by reason of the savage and strange speech which a raving man speaks. All Letters in any language which one cannot read, signifie anger, and trouble for few dayes, if the writing be little, but for longer time if it be much.

### Of Playes and Pastimes.

**T**O play with a top is pain and travaile, whereof notwithstanding shall come good. To play at Tennis, signifieth long noyse and quarrels, and often foretels love towards a whore: for the Ball represents the whore, because it hath no stay, and it goeth through the hands of many.

### Of Playes, Games, and Instruments.

**I**F one dreams of the frumpet, to them which would fight is good, and to those which have lost their Servants. But it revealeth secrets, by reason of the

great sound, but killeth the sick, to servants it promisseth liberty: but to winde a horne is ill, and forbids to undertake any Law suit. Every Instrument which one may blow, signifieth trouble: to dream that you play the publike Cryer, may be interpreted as to sound the trumpet: to play upon a Reed, or upon a Bagpipe is good to all: to sing and play upon the Harpe, at Offerings and sacrifices, is good for weddings and contracting of affinity: but ill for other affairs: to many it signifies the Court, because of cords and nerves: to play or see plaid Tragedies, signifieth travail, fighting, injury, and a thousand evils. But to play merry playes, is a merry issue of affairs: to hear singing, signifies deceit: to ride a horse nimbly is good for all, for the horse signifies a woman, or a friend, the ship, the Master and guide to governe, and the good friend. So then, as a man findes his horse well, so shall he do all this. The cart signifies as much as the horse but that to a sick person it is death, as also a chariot of 4. wheeles. To ride a horse through the town, is good for him which undertakes to play a prize, and to a sick man: for the one shall gaine the prize, and the other shall be healed: but to ride out of town is quite contrary

frary: to lead and guide Chariots through woods and desarts, is death to all at hand.

### Of the race.

**F**or to run is good to all, except to sick persons, when they dream they come well to the end of their race, for it signifies that shortly they shall come to the end of their life.

### To be put out of Office.

**I**f any one dreams he is deposed out of his place, estate and dignity, it is ill to all: and kills such as are sicke.

### Of Wrattling.

**F**or to wrastle with any parent, signifies strife with him. And among such as are at strife already, he which dreames he is superiour, shall vanquish, if they strife not for heritage, for in such a controversy it were better to be beaten: to wrastle with a stranger, is danger of sickness: if a man fight with a child and he throw him upon the ground, he shall lose some friend by death, if he be beaten, he shall have mockery.

bery and sickness. It is good for a little child to wastle with a man, for he shall do great matters, more then one would think. But if he wastle or combat with a Champion, this dream is not good for him. To wastle with death, betokens sickness or debate, and suits in law with the children or heires of dead men. But it is good alwayes for the rich man, to think or dream that he is in Authority.

### Of Combatting.

**F**or to combat with any one is ill to all men, for besides shame, he shall have hurt. Notwithstanding it is good for such as live by bloodshed. As Chirurgeons, Butchers, and Cookes.

To Bathe, and go into the Hot-house.

**F**or to wash and bath himself in Baths and hot Houses, signifies riches and prosperity, and health to the sick. But to wash and bathe himself contrary to the common use, as in his Clothes, is evil, and betokeneth Sickness and great anger. It is ill to a poor man, if he be too courageous to wash himself, and if he have many

many which rub him, for it foretels long Sickness. In like sort it is evil to the rich if he be alone, and have no body to aid him. In generall it is bad for all, not to sweare or to see the bath in an open place, or to find no water in it. In brief, it is ever ill when it is otherwise then custome, for it signifyeth ill issue of enterprises and affairs: to be washed with water naturally hot, is a signe of health to the sick, of hinderance of affayres to the whole. It is good to dreame that you wash in Fountaines, Ponds, and current waters, and in fair and clear floods but not to swim, for that were a signe of Danger or Sickness.

### Of drinke.

**T**o drink cold water is good to all, but hot, signifies Sickness and hinderance of affayres: to drink wine with reason, and not to be drunk, is good; but to drink much and without reason, signifies much evil: also it makes you be in the company of drunkards. All compounded wines, and potions mingled otherwise then naturally, is good for rich men, because of their delicacy. It is evil for poor folkes, which never drinke them, but in sickness. To drink Urine, sig-

bery and sickness. It is good for a little child to wastle with a man, for he shall do great matters, more then one would think. But if he wastle or combat with a Champion, this dream is not good for him. To wastle with death, betokens sickness or debate, and suits in law with the children or heires of dead men. But it is good alwayes for the rich man, to think or dream that he is in Authority.

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nifies Sicknesse, to drinke oyl signifies po-  
son or Sicknesse. To thirst and finde no  
drinke, neether in welles, fountaines, nor  
rivers, is ill, and a signe not to finish his  
businesse, but the contrary is good. More-  
over, to drinke in vessels or tankards of  
gold, silber, or earth, is good for all by rea-  
son of the solid matter, and use of the Ves-  
sels, which signifies tranquillity. Also Ves-  
sels of horn are good, for they burst not:  
vessels of glasse are evil, because they break  
easily, and reveale secrets, by reason of  
their transparence: otherwise these Ves-  
sels may signifie our friends, which we  
embrace: when therefore the Vessels are  
broken, it signifies the death of some of  
our friends or Affinity. I know by expe-  
rience, that to dreame to see a glasse bro-  
ken, signifyeth shipwacke to Marriners.  
There are certaine Vessels with straight  
mouths, which if one shall see broken, they  
signify end and issue of tribulation and an-  
guish.

Of Hearbes, Roots, and Grains, in  
Pottage.

**A**ll hearbs, and roots which have a  
strong smell in eating, reveal secrets  
and

and signifie anger with all her atten-  
dants: that which is scraped before it be  
eaten, signifyeth hurt by reason of the super-  
fluous which is cast away. Laxative herbs  
are good for those which are in debt: hearbs  
and roots which have a head and are good  
nourishment, signifie profit, as a Carrot:  
strength to them which are at law for in-  
heritance, for we pluck them out of the  
ground, with their heads, branches, strings  
and vains. Coleworts bring no profit, ey-  
ther to Taberne or Vine workers, for the  
Vine is never compassed with Coleworts.  
Reddishes or Turnips being curled, signi-  
fy vain hopes, for they make a great shew,  
and have but a little substance: to sick per-  
sons and pilgrims, they signify danger by  
pox, as hurts, and cuts. Cucumbers peeled  
are good for sick persons. Pompions are  
good to get friendship and affinity, for other  
affayres not so good. To eate garlick and  
onions is ill, but to have them is good: the  
sick man that dreame that he eates many  
onions, shall recover, if he eate but few, he  
shall dye. All graines which one eates in  
pottage are ill, onely pease excepted.

## Of Bread.

**F**oꝛ to eat accustomed bread is good; as to the rich white bread, to the poore browne. White bread to the poore signifies Sicknesse. Brown bread to the rich, is impeachment of their enterprises. Barley bread is good foꝛ all. Rap oꝛ Gruell, hath the same signification as bread.

## Of Flesh, and Fish.

**T**o eate flesh, which one hath dressed himselfe is good; except Beefe and Mutton, which signifie lamentation, losse, and anger. Swines flesh is very good foꝛ all men, specially roasted, foꝛ it signifies speedy profit. But to dreame that you eat raw flesh is not good; foꝛ it foretels losse of something of yours. I know by experience, that to dreame to eate the flesh of any stranger is good, but if the party be known oꝛ familiar, he shall die. To eate little birds, and a green goose, is good foꝛ all: to eat venison is good, foꝛ it signifies to take much good from his enemies: to eat fresh fish is good so they be not little ones, because they are nothing but little bones.

bones, and signifie enmity towards theyꝛ familiar friends. All salt meates whether flesh oꝛ fish, signifie either neglect of businesse, oꝛ anger and Sicknesse.

## Of Cakes, Capers, and Olives.

**C**akes without Cheese are good, those which have both, signifie deceit, and treason by Welshmen: Of Capers and Olives, and all confections to keepe, also of other stamped and compounded things, I will not speak, because they are not good to dreame.

## Of Fruits.

**T**o dreame of Summer Apples, which are sweet and ripe is good, foꝛ they signifie a good time and joyfulness. Sowre Apples, oꝛ other, signifie noise and sedition: Quinces signify heaviness. Almonds, Walnuts, and Filberts, are trouble and anger. Figs in their season are good, especially the white: out of season they are calumnies and detractions. Raynsins in season and out of season are good, and most often they signifie good by women. Pomegranets signify stripes, by reason of their colour. Peaches, Cher-

Cherries, and other such fruits being ripe, signifie deceitfull pleasures. When one dreams he eats them in season, but being out of season, they signifie travail and labor in vaine. Mulberries signifie the same that pomegranats do: to see the mulberry tree, signifies linage and generation to him that sees it, but it must not be plucked up, or rooted out: for then it is losse of children: Peares of the last yeere are good, wilde Peares are good onely to Husbandmen.

#### Of Household-stuffe.

**T**he pots signifie the life, the platters the estate and action of the life, as also the Harth: wherefore according as such things are of base and small, made great and precious, or the contrary, so we must iudge of the things signified by them: the changing of them into better is good, into worse is ill; so also you must iudge of all other household stuffe: the candlestick represents the wife, the light or lanthorne, the Master of the house, or the spirit of him which dreams it, or also love: the andirons signifie the life, or as the harth, the estate and conuersation entirely: and the wife, the table in like manner: the bedstead, and cushions

cushions and all their appurtenances, signifie the wife of him that dreams it, and all the estate of life. Vessels of wine are the ministers or seruant: the trestles which beare up the table, are the masters of the house, the governours, farmers, and enclosers: the garner, butteries, coffers and cabinets, signifie the wife.

#### Of Oynments and Paintings.

**T**O dreame that you are annointed, and painted, is good for all, except wicked women. For men it is ill, and signifyeth shame, except to those which are accustomed to use them, as surgeons, painters, &c.

#### To dance and sing.

**T**O see me to dance himselfe alone, or onely in the presence of the householders, is good for all: in like sort also to see his Wife, his Children, or any of his Parents dance, is good: for it is great abundance of mirth and goods; but to him which is sick, or hath any disease about him it is euill. Also to dream you dance, or see dance any of your affinity, in the presence of strange people, and unknown, is ill to al.

To

To see a child leape and daunce, is a signe that he shall bee deafe and mute. If a servant or a sayler do dreame that he danceth it is evill, for the first shall be beaten, and the other in danger to perish in the water. To him which is in captivity it is good, for he shall have liberty. To dreame that you dance in a high place, signifieth to fall in fear and danger, if he be a malifactor he shall be hangd. To leasse, to move laughter, and to counterfeit others, signifieth to deceive somebody. To dreame you sing well, and in measure, is good for Musicians & indifferent to others. But to sing without harmony, is a signe of impeachment of asprys and poverty. To singe by the way is good, especially if you follow a cart. For it signifieth you shall live honestly and mercifully. But to sing at the bath is ill, and signifieth losse of voice. Many by this dreame have been condemned to captivity, in the prison or gallies. To sing in the market or publick places, is shame and dishonour to the rich, and imputation of folly to the poor.

#### Of Crownes of all flowers.

**C**rowns of flowers in season, are generally good. Crowns of withered  
Willies.

Willies are bad for all. Of violets in season, are good, out of season bad, the white worse then the blew. Crownes of roses in season are good for all, but the sicke, and those which hide themselves: for the first shall dye, because roses wither quickly, the other shall be manifested and revealed, because roses smell. Crowns of French margolds are good for all, especially for them which are at law, for they have a colour which lasteth. Crowns of flower-de-luces, defer affayres with hope. Crowns of cresses, Fetherfew, the flower called patience, and Margeram, are ill to all: for most often they signifie sickness. A crowne of Parsly or of smalage, is death to the sick: Crowns of palme, or of the olive-tree, signify marriage of a maide of the same house or linage, the palme a Sonne, the olive-tree a daughter. The foresaid Crowns signifie good estate and dignity to a champion, and to any of lowe estate which desires them. A crowne of Oke and bay, signify as much as the palme, and one of Myrrhe, as much as one of the olive-tree. Crowns of wax are ill for all, especially for the sick: Crowns of wooll, signify popsons and prisons: of salt or brimstone, signes to suffer hurts or troubles, by men of might and authority.

A Crown of Gold is ill for a servant, if he have not the rest. I meane the Robes of a King, and the Signiory after him: it is also evill for him which is poore, for it is beyond his estate: to the sick it signifies death shortly, for gold is pale and heauey and cold, and in all poynts like the dead: also it revealeth secrets, for he which carrieth a crown of gold is well marked. But I have known by experience, that this crowne presented by a dreame hath brought honour and profit to the rich and mightie, and to Magistrates and Judges. To be crowned with Onyons, is profit to him which seems to have such a crowne, but hurt to those which are about him.

To sleepe.

**T**O dreame that you sleepe or slumber, signifies impeachment of affaires, and is ill to all, except those which are in doubt or expectation of some danger, for this dream delivers them from paine and care: but to dream that you wake againe, importeth action and operations. To sleepe in the Church to the sicke is health, to the sound man, sicke, or great businesse. To sleepe in the way, or in the Churchyard.

yards, is death to the sick: and hinderance to others.

To say or heare say, Farewell.

**H**E that dreameth he takes his leave of any one and biddeth him farewell, it is good, if he hath a Son, Friend, or Kinsman, undertaking a voyage at Sea, or making a journey into the Country; for it foretellethe they shall have a speedy return, and good successe in their undertakings. Also, if any one seemeth to bid you farewell, it is good for him that dreameth it, if he hath a suit in Law, or if he undertaketh any designe that may bring in profit. Likewise, if a Batcheler dreames this dreame when he goeth about to obtain his Mistresse, it foretellethe that he shall assuredly obtain her.



Certain Observations collected by the  
Translatour.

**I**F one dreameth that he sees his Beard sayre, long, and thick; the fire sayre and cleare on the Hearth; his hose and shoes new,

new, well knit, and cleane; the Rain fall on him, or about him; to see some little piece of gold or silver, or his purse in his hand: to walke pleasantly and delightfully on the way without hinderance: to see or eat some little quantity of Egges, or Pease, or sodden Pork, and sweet Apples: they signifie good successe in affayres, or some profit for to redound to the dreamer, within four or five dayes.

When one shall have hinderance of affayres, or ill successe in any thing: he shall see or sound Bells, Trumpets, or sing Sonnets: he shall see, hold, or eat Cherries, Wallnuts, or Hazle Nuts, or shall remove Gravel: he shall likewise see Physicians, or Attourneyes, or speak with them.

When one dreameth that he comes down a ladder, or that he sees his Horse or Shoes broken: it betokeneth that he shall have losse of Money.

*The end of the First Booke.*

TO

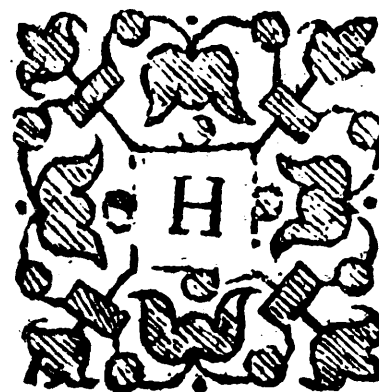


TO  
HIS WORTHY FRIEND,

Mr. William Bayly: R. W.

Wisheth Prosperitie in this  
World, and Happinesse  
hereafter.

SIR,



Aving received many courtesies from you, and being much ingaged unto you for your liberall acceptance of part of my former labours, I once more am imboldened (knowing you to be a well-wisher to the Arts, and a lover of Learning) to present this Treatise to your view, whose very name, is sufficient to defend it from

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the

the calumnious reproaches of the Criticall Reader, and commend it to the approbation of the judicious. It is a great attempt to be induced to write and conclude of that which (as it often falls out) is a thing so obscure, secret, unknown, and uncertain, as dreames are esteemed to be: But because I am assured, and know by the dignity of your spirit, that you are altogether contrary to these ignorant detractors, and take no pleasure in any such custome, I thought good to present you with this Translation; in form of an Epitome, of the second Book of *Artimedorus*. And I intreat you to receive this little present, with the same respect and countenance, wherewith you received me at my being with you, which was, as you should have received one of your better friends. In reading and renewing whereof with iudgment, and experience, you shall doe me a pleasure, and (I hope) it will prove both pleasant and profitable to your self.

self. I know no greater pleasure and profit that one would seeke, then to foresee, premeditate, and prevent affayres, be they good or evill; to give him order, and to reioyce and comfort us in God, and with our friends, of the good which it signifieth, and sheweth unto us in the glasse of our soul, which is onely our greatest and richest treasure: or to pray to him, and so prevent the encounter of evils, wherewith he threatneth us by dreames and Visions: to the end, that we might turn or lessen them by his grace, and our humility, in all reverence, and feare of his Maiestie and power. As we reade in *Iob*: *Why strivest thou against God, because he hath not answered all thy words?* For God speaketh by this meanes, and that meanes, to him which sees not the thing, to wit, by Dreames in a Vision by night, when sleep arrests men, and they are fast in Bed, then openeth he mens eyes to feare him by instructing apparitions. This is a great cause that

we have God, or any part of his Divinity in us (as the Poets say) which is in this, agreeable to the truth of our Faith, and the Scriptures. And yet some make so little account of Gods admonitions, significations, or threats toward us in this case, that they commonly esteem it as a mockery and derision. And not onely the Dreames, but those also which seeke to enlighten, dispute of, and expound them; to the honour of the Creator, and profit of the creature: mocking, abusing, and as much as in them lies, overthrowing them: not without injury to God, wrong to the soul of man, and violence to nature. I cannot better compare such people, then to the Scribes and Pharisees, and to Esops Dog, which hindred the Oxe from eating Hay, which was not good for himselfe, and whereof he had no use. If one should never be admonished by a Dreame, or if Dreames were not oftentimes an heavenly Revelation, if Dreams were

not

not a spirituall thing, to wit, an operation of the Spirit, one might perhaps have some cause to blame them, and wrong such as are studious therein. Sir, the Translatour professeth, he shall reioyce more in the number (though very small) of such as shall commence and profit, by this his little translation, then the great number of those detractors shall trouble him. And saith, that before ever he saw, read, or possessed this Book of *Artimedorus*, he heard it well reputed of by many learned and judicious men, both in *Italy* and in *France*; whose approbation incited him to desire to see it, and often reading thereof, and proving it a long time in himselfe and others, he had a second desire to translate it, thereby to bring this profit to our Nation and Countrymen, as well as the *Latins* and *Italians* have done theirs. And it is also worth your observation, to take notice, that the things herein contained, which were written about two thousand years

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ago,

ago, have yet at this day the same effects, events, and issues: part of which I have found by Experience. Whereby it appeareth, that the labour, diligence, and knowledge in this Treatise, are deep and marvellous, and not lesse fruitfull in experiences and effects, then in good and naturall reasons.

Sir, I fear I have too much presumed on your patience; but Intreating your goodnesse to excuse my tediousnesse: I rest,

*Yours to command,*

R. W.

## The Preface of the Author upon the Second Book.

**I**N my First Beok, I handled the understanding of the Art, and the manner how we may Judge of Dreames; and onely glanced at things, whereof I must speake more at large, in the Second and Third Book, as also of all things common and usuall to man. Having alwayes regard, that without great need, I borrow nothing of others. And yet leaving nothing which may fall to my purpose, unlesse it be something which hath bin well and learnedly handled by the Ancients.

By

## The Preface.

By whose meanes it were not need-  
full that I should bandle it, lest in  
desiring to contradict them, I should  
be constrained to produce untruths;  
or in saying as they do, I should  
seeme to have a desire to hinder  
their Workes and Labours, from  
comming to knowledge.

The end of the Preface.



## The Second Booke of Arti- medorus His Exposition of Dreames.

To Watch.

**I**n dreame that in the Night one  
watcheth in a Chamber, signify-  
eth to the rich, great assayes: to  
the poore, and to those which  
would use any subtilties, or deceits, it is  
good: for the first shall not be without  
worke and gaine, the others undergoing  
their attempts with great subtilty, shall  
come to the height of their enterprise.

To go out and salute one.

**THE** **I**n dreame you are going out of the  
house in the morning, and are not hin-  
dered nor stopt, is good: for it signifies  
our businesse shall have good issue: but not  
to

to be able to get out, nor finde issue out of the house, is hinderance to those that would travaill, and impeachment of affayres, and long sickness to the sick. To salute his familiar friend, to speak to him and embrace him is good: for it signifies you shall speak and hear good news: but if they be not our very familiars, but onely simply known to us, the dream is not so good: if they be our enemies, it signifies we shall enter into friendship with them. To kisse the dead, to him which is sick, signifies death: to him which is in health, it forbids him to speak of his affayres at that present, because he hath kised the mouth of the dead: notwithstanding, if the dead party hath bene our pleasant and private friend, it hindreth not a whit, either to speak or undertake any thing.

### Of the Apparell in generall.

**T**he habits accustomed and agreeable to the season, are good: as in Summer a habite of Linnen cloth and fine wooll. In Winter a new garment, and of strong wooll. To him onely which is at law, and which is a servant desiring liberty, new apparell is bad, because he must have long time

time to use them, and refuse them again. A white garment is good only to Priests: to others it signifies trouble: to Spectators, it signifies they shall have no work: and revealeth Malefactors: to the sick it is death, but the black garment it is health. Notwithstanding, I have often seene poore men, servants, and captives, having dreamt they were attyred in black, died. This black habit is bad, except to them which would doe secret things. To have a garment of others colors, or scarlet, for Priests, jesters and Stage-Players, it is good, to others it signifies troubles, dangers, and revealing of secrets: to the sick it is they shall be tormented with strong and abundant humors. A robe of scarlet to servants, and rich men is good: signifying liberty and honour, or dignity. It kills the sick, and brings greater poverty to the poore; to many it hath signified captivity, for the man clad in purple or scarlet, must also have a diadem or a crown, and many about him to guard his body. Every such robe dyed in Scarlet, is to some hurts, to others, an ague. A woman's gown is good; onely to those which have no wife, and which come upon stages to play. Others after this dream, lose their wife, or fall into great sickness, by reason of the

the delicacy and effeminatenesse of those which wear such garments. And yet notwithstanding in cause of rejoycing and assemblies, neither gowns of diuers colours, nor womens gowns, are bad. To have a gown of the fashion of some strange nation is good luck among strangers, to him which purposeth to go, or remain, or leade his life amongst them, to others it is sicknesse, and hindrance of affayres: to have a delicate and sumptuous gown, is good for rich and poore: for to the first, their present prosperity shall continue, and to the other, their goods shall increase. Broken and torn gowns, is hurt and hindrance of affayres. A Coat, a jacket, or short cloak, or shirt of wollen cloth, is anger, and losse of a Law suit: wherefore it is better to dreame you lose them, then you have them. But the losse of any other habit is not good; except to the poore, seruants, captiues, and debtors: for these garments being lost, argue losse of evils; which encompasse them: for others it is not good to dreame of losse or nakednesse: for it signifieth losse of goods, and pleasant things. A fair and brave gown, and of diuers colours is good for a rich and ioyfull woman, for the one keeps her brave for her pleasure, the other diuers colours argue her profit. It is

alwaye

alwaye better to dreame to have good, saye, rich, and cleanly garments, then little and dirty; except to those which exercise dishonestly and dirty trades.

### To dreame one washeth his garments.

**T**O dreame to wash ones clothes, or another bodie, is to staine, and lose, or escape some hurt, and danger about the body, or life: for clothes being washed, lose their uncleannesse. This dreame also shewes, that some body shall learne and perceiue our secrets, for to wash, is to take, and amend, or correct, and therefore it is an ill dreame for them which are in doubt to be reprobed or surprised.

### Of Exterieur Braveries.

**R**ings of yron about one, signifie goods, but with labour. Also rings of gold which have stones are good: for those which have no stones, signifie paines without profit. But alwayes massy and full rings are better then hollow, which signifie deceit and falshood, and greater hope then profit. Rings of Amber, Iuoy, and such like, are

are good only for women. Carcanets, chains, pearles, precious stones, and all adornings of the head and necks of women, are good for women: to widowes and maids, they signifie marriage; to those which have no children, that they shall have: and to those which have husbands and children, they be token purchases and riches: for as women are provided of these deckings, so shall they be stored of husbands, children, and goods. But to men, this dream signifies deceit, craft, and confusion in accounts of money, not because of the matter, but of the forme and fashion.

Of Gold, and losse of Rings.

**F**or a man to dream he hath gold is not bad, because of the matter; as every one will say, but contrariwise it is good, as I have known by experience: but oftentimes when one hath dreamt, that he hath too much, or an excelle, and ill agreeing to the sex by reason of the fashion and figure: as to men, billiments, chains, and carque-nets, in like manner: as to poore men, to dream of a crown of gold, and plate and great pieces of gold. For when any one shall have such a dream the gold signifieth evil, not in respect of the matter, but the workmanship and figure. But if the head types

be lost, broken, or bruised, in the dream, it is losse to a woman. Losse of Rings to a man, signifies not onely the losse of them that had charge over his goods, as the wife, the tenant, &c. but also the losse of his goods, lands and possessions, or that he will not lend or give away any more, to such as he hath lent and committed charge to before times: to many, this dream hath foretold losse of eyes; for the eyes have some agreement with the rings, because of the resemblance of the stones: but when as your dream is eyther of hosen or shoes, we must judge as of the apparell.

Of the Kemming ones selfe, and of curled Hayre.

**T**o dreame to combe him or her selfe, is good both to man and woman, for it signifies to goe out of evil time and affayres. But to plate and curl his hayres is good onely for women, and Courtiers which use it. To others it is debt and impeachment for money, and sometimes imprisonment and sedition.

Of

## Of the Looking-Glasse.

**T**O be before a Looking-Glasse and to see themselves according to their true shape, is good for him and her which would be married: for the Glasse represents to the man his Wife, and to the woman her Husband. It is good also to sad and afflicted people, for it signifieth they shall soon passe out of heaviness, because heaue men look not in a Glasse. But this dream to the sicke is death. Others by this dream have gone into a strange Country: to see himselfe in the glasse not such as he is, signifieth he shall be made father of Bastards or other mens children. But to see himselfe more ill favoured and deformed, is heaviness and anger. As also to dreame to see himselfe in the water, is death to the dreamer, or some familiar friend of his.

Of the Ayre, and that which is there done.

**T**he Ayre cleere and pure is good to all, chiefly to those which have lost goods, and which would make voyages. The ayre troubled and cloudy, on the contrary signi-

signifieth hinderance and anger. Raine without great winde or tempest is good for all, except to those which go into a strange Country, and those which have their vocation and work abroad without shelter. Little Rains and drops of water, is good for Plowmen, to others it is little gain. Great tempestuous Rains are troubles, hurt and dangers: except to those which are servants poor and afflicted: for it argues short deliverance from theyr present evils, as presently after so suddaine a Tempest comes sayr Weather. Snow and Ice seen in theyr time, signifie nothing, but that the spirit when the body sleeps remembers the cold of the day. But out of time and season, it is onely good for plowmen, to others not: for it argues that theyr businesse shall go forward coldly, and forbids them to tra-vaile. Dayles are troubles and heaviness and reveales secrets. Thunder without Lightnings, to servants trouble and falsehood: but Lightning without thunder, vaine feare and without cause. To see the Elementary fire, cleane pure and cleare, not great nor thicke, are threatnings to some Nobles and men of great Estates. But large fire and thicke, is approach of Enemies, Poverty, and Famine. In

In what place soever the fire is : and from what place it comes , be it from the North South, East, or West, from that side shall the Enemies come, and about those Regions shall they run ; or else there shall be famine : but yet it is worse to dream that he carries the fire. To see in your dream torches and burning flames fall from heaven, signifie that Wood stacks, Colonies, and trees shall be burnt : it is also great and extreme danger of life to him that dreams it. Lightning without tempest, falling near without touching the body, signifyeth change of place : falling before a man, forbids travailling. To be touched and smitten with Lightning, such a dreame is good for those which would not have their sin and povertie hidden ; for others will reveale them : to the rich and mighty men adorned with great dignity, as that of a Scepter, or Crown of gold it is good ; for the fire resembleth the gold : to others this dreame signifyeth losse of goods. Moreover, to those which are unmarried it signifyeth marriage be they rich or poore : but it breaketh marriages made, and maketh friends enemies, for Lightning looseneth, but uniteth not : those that have children, upon this dream shall lose them : for the tree toucht with

with Lightning withers, and loseth both fruit, flower, and bud : to dream of Lightning makes Champions honourable, and graceth Dracours, and all such as would show themselves and make appearance. Also it is good for him which is at Law, in case of honour and renowne, though losse in cases of Possessions and houses, but not losse of Land to them which possesse it : to those which pretend to take Possession, it denies entrance. Also it signifieth to him which is in a strange Country, that he shall return to his owne, and to which is in his owne, that he shall die there : you must understand, it is all one to dreame you are onely toucht on the head, or on the stomack, or to be burned by the Lightning : but take heed lest you dreame you are all burned and consumed by the Lightning, for it is death to him which dreams it. Also you must know, that it is not good to be scorcht with lightning, being with his face on the earth, or lying on ones backe, or being in a ship, but onely being upright upon his feet or sitting in a royall and magesticke Seat.

## Of Household fire.

**T**O dreame you see fire on the Hearth cleere, and little, is good; but much is ill. Little and cleare, is abundance of goods: dead fire is Poverty. And if there be any one sicke in the house, it is death. To hold torches and fire-brands by night, is good: especially to yong folks; to whom most often it signifieth love, with pleasure and effect. But to see another hold a torch, is ill to those which would be secret. A burning light in the House, cleere and clean, is affluence of goods, to the Poore; to unmarried persons, marriage: to the Sicke, health. But an obscure and troubled Light, is heaviness and death by Sicknesse. A light put out is health to the sick: for soon after one will light it againe. A Lampe of Brasse, is eyther great goods, or great evils, according to the disposition of the light. A Lampe of Earth signifieth least hurt: the one and the other reveale secrets. A Lampe scene in a Ship, is a signe of great joy and tranquility to Navigators.

## Of burning houses.

**H**ouses burning with a cleere fire without falling or diminishing, is Riches to the Poore; and to the Rich, higher Estate and Dignity: But to the Houses which burn, or fall, or consume, are ill to all and signifie death of masters, children, servants, Parents, or Friends. In like sort, trees burning before or within the house. The doore of the house seeming to be on fire is death to the good wife, and danger to him which dreams it. To kindle the fyre easily in the Oven or Hearth, is a signe of Generation: but for it to goe out straight after is hurt.

## Of Dogs and the Chase.

**T**he hares and ginses, and all such things to ensnare and surprise beasts are ill, unlesse to them which seeke servants run a way, and a thing lost, for then it signifieth speedy recoverie. It is better to set and hold them your selfe, then to see another hold them, in as much as it is better to trouble then to be troubled. Grayhounds going to the Chase, are good to all.

and signifie actions and imployments ensuing: to such as are accused, and are in suit of law they are ill, but returning from hunting, they take away feare, and hinder a workeman. A household Dog signifies farms, servants, and possessions to come: an other mans dog saluing on us, signifyeth craft and deceit against us by his Master: byting and barking at us, signifie injuries, aduersities, and oftentimes Agues. Little Ladies dogs, signifie delight and pastime.

#### Of Beasts of all sorts.

**A** Sheep signifieth advancement, and obtaining of goods, wherefore it is good to dreame you have many of them, or see them of others and feed them: Especially to those which desire to handle Government and charge of people, and those which have attained thereto already: it is also good for Sophisters, Pedants, and Schole-masters. The Ramme signifieth the Master, or the Prince and King. It is good to dreame to be lifted on high surely, and by plain and easie places, especially for Orators, Attorneys, Doctors, and all those which have desire to heap up gold and silver, by his labour. Goats signifie no good but

but are worse to Navigators. Asses bearing charge, strong, and obedient, are good for friendship and company, and signifie the Wife, companion, or friend; being not proud above their estate, or fierce, but gentle, and very obedient, and they are also good in all affairs and enterprizes. Mules are good for all works, especially to husbandry, only they crosse weddings and procreations. If the Asses or Mules are hot or mad, and do any hurt, or be savage, it argueth deceit, by some of our owne house, or subjects. Mules also signifie sicknesse, as I have known by experience. Oxen in labour are good for all, but in a heard they are trouble, divulgation, and perill: the Bul signifies any great personage, especially if they threaten and pursue you; to Mariners it is tempest, and if he wound you, it is hurt and shipwrack, by some inconvenience which shall fall from the top of the Mast, as I have often experienced, and it daily often falls out. Thus much shall suffice concerning domesticall and familiar Beasts. Now let us speake of Wilde and Savage Beastes. To see a gentle, familiar and saluing Lyon, signifies good, and profit: by the King to a man of warre: by the sentence of the Judges to the Wrestler or Fencer: by the

Magi-

Magistrate to the Mechanick, and by the Master to the servant. For the Lyon represents these persons for his force and might; but if he be hot, and would hurt, it signifies fear and sicknesse, and threatening by such persons, and danger of fire: to see, or have the forehead of a Lyon, is good for all; and most often the begetting of a manchild: the Lionnesse signifieth as the Lyon, only lesse goods, and lesse hurts, and not by men, but by women. I have also known by this dreame of a Lyonnesse scaring or byting, rich personages have fallen into crimes and accusations: the Leopard signifieth (both the man and the woman) wicked and deceitfull, by reason of the diversity of colours: also people of a strange Countrey, sicknesse, exceeding feare, and sore eyes: the she Beare signifyeth the Wife, sicknesse, and return from a strange Countrey: the Elephant seen in a dreame, is feare and danger. I have often observed and knowne, that the Elephant affrighting one, signified sicknesse: and catching and killing one, signified death. I knew in Italy a rich and healthful woman, which dreamt that she was mounted upon an Elephant, and shortly after dyed. You must understand that every wilde beast ge-

nerally

nerally representeth our enemies, and therefore it is alwayes better to overcome them then to be overcome of them: the Wolfe signifieth the peare, and a cruell Enemy hunting plainly against us. The Fore signifieth the same that the Wolfe, and an Enemy hunting secretly, by surprizing and spying; and most often deceit by a woman: the Ape signifies a Delectour and deceiver: the Wilde Boar signifieth Raine and Tempest to those which travaile, and to such as pleade a strong Adversarie, to Plowmen sterilitie, and to him which marrieth, a rude and angry Wife: to ships it signifies the governance and course, and in land journeyes, the way easie or hard to hit, according to the disposition of the heart. In other places it signifies, that there are fugitives and deceivers, false and perjured Persons, fearfull, and unassured. One may judge of every other Beast, according to the former manner, and by those to whom they appertaine. And you must remember, that domesticall Beasts which shew themselves fierce and savage, signify ill: and contrariwise cruell and savage Beasts, which in your dreame represent themselves gentle, and domesticall, signify good. Besides they signify exceeding

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ing profit if they speake our language, especially if they say any good thing or joyfull; and all which they speake, commonly fals out,

### Of creeping Beasts.

**T**he Dragon signifies a King or Lord, and the time for his length; also riches, gold, and silver: when one dreames that he comes and gives any attempt, or speaks, it signifies great goods, if the contrary, it signifies evil. A dragon folded and wreathed, and terrifying, signifieth great danger, and captivity, also death to the sick. The Serpent signifieth sicknesse, and enmity, and to whom he shall appeare, they shall governe him, and the enemy and sickness shall handle us. The Aspe and Adder signifie money and rich wives. I have knowne by experience, that these two Beasts coming towards us wreathed and wound together, have bene arguments of good, especially, if they bite us. Any beast which one dreams that his Wife carrieth hid in her bosome with pleasure and pastime, signifieth she shall be corrupted by the Enemy of him that dreams it. But if she be fearfull and sad by reason of the aforesaid Beast so carried,

ried, she shall be sicke, and if she be with childe, her fruit shall be indangered.

### Of Fisking.

**N**ets, and all other Instruments of flaxe to catch fishes, signifie the same which the Hapes and Ginnes in the Chase, of which we have spoken above: So a Line of Silke, or Horse happe and wrought, signifie deceit and craft. Wherefore it is alwayes better to dream you hold them your selfe, then that any other holds them: To catch much fish together, and very big, signifie to all, gain and profit: except those which exercise an Art, or trade which requires sitting by it, and Masters, Teachers, and Schoole-masters: for the first cannot fish and do their trade, the others shall have foolish Schollers and Auditors, because the Fishes are mute: to catch little Fishes, is heaviness, and no profit. Every Fish of divers colours is poison to the Sick, deceit and treason to the whole. Red Fish signifie to servants and malefactors, torments: to the sick grosse fevers, and inflammations; revealing, to those that would be secret. Fish which have scales, and which one may pill are good for the

the Sick, Captives, and Poor, and to every afflicted Person, for it signifyeth to them abolition and losse of evils, wherewith they shall be encompassed.

### Of Frogges.

**F**roggs are abusers and Praters. But to see them in a dream is good for those which live upon the Commons. I knew a man, who dreamt that he beate with his fist, and the knuckles or joynts of his fingers upon frogges, and it fell out that his master gave him might and authority over all the affayres of his house. So then one must think, that the Proud represents the House, the Froggs the inhabitants, and the striking of his fingers the commandement.

### Of great Monsters or Fishes of the Sea,

**T**o see a great Fish in the Sea, is good for no man, onely the Dolphin excepted, which promisseth Winde from the place from whence he commeth: but out of the Sea every Fish and great monster is good, for they can hurt no more, nor save themselves, and therefore besides that, our  
dream

dream signifyes that our Enemies cannot hurt us: it sayes moreover, that the wicked shall be punished. Notwithstanding, the Dolphin seene out of the Sea, is not good, but signifyes the death of some of our good friends.

### Of Dive-dappers and Cormorants.

**T**o see in a dreame Dive-dappers and Cormorants, and other such like birds of the Sea, is perill to Marriners, but not death: to others they signifie theyr friends and whores, deceivers, and wicked perjured Pyrates, which haunt Rivers and the Sea. And if in dreaming he sees these Byrds, and lose any thing, he shall never recover it againe. Duckes also and Drakes, and other Byrds of the River, signifie the like.

### Of dead Fishes.

**T**o see or finde Fishes dead in the Sea is not good, for it betokens vain hopes. But it is better to catch them or buy them any way. Also it is good to eat them drest, and according to their dressing you must judge as followeth. To see a Fish in his Chamber

Chamber is ill to a Master, and to the sick. A woman with childe dreaming that she hath a Fish in stead of a Childe, according to the opinion of the Ancients, she shall have a dumbe childe: but as I have known, it signifies more often she shall have a dying childe, or of little life.

### Of Birding, or hunting of Birds.

**T**he Lime-twigges and glew, is the returne of those which are farre off, the recovering of Fugitives or any lost thing: Of the Nets and Hayes to catch Birds in, we must judge as of those of wilde Beasts.

### Of all sorts of Birds.

**G**reat Byrds are better for the rich then the poore, little and tidy are the contrary. To see an Eagle flying over a Stone or a Tree, or in a high place, is good for those which would undertake business: but to those which are in feare it is evill. Also it signifyeth returne of him which is in a farre Countrey, and if his flight be farre, and at ease and pleasure it is good; and signifies, that the business

shall

shall have end, but not so soone. An Eagle flying, and falling upon the head of him which dreams it, signifies his death. To be mounted upon an Eagle, signifyeth to Kings, Princes, and mighty and rich personages, death: but to the poore it is good, for they shall be welcome, and received of all rich men, from whom they shall draw great profit; and oftentimes it signifyeth changing ones Countrey, and going into another Nation: the Eagle threatening, signifyeth threatening of some great personage, but being gentle, or giving any thing, or speaking, hath bene found a good dream by experience: the woman which dreams that she hath conceived an Eagle, shall beare a childe which shall rise (according to his quality) to goods and honour: to see a dead Eagle, is good for a servant, and him which is in feare, for it signifies the death of the master and the threatner: to others it is hinderance of affayres. The Byrd called a Gripe, is good for earthen potters, tanners and dyers of leather, but to physicians and patients they are evill. Also, they signifie wicked Striplings and robbers dwelling without the towne, and evill in every thing: the Fawlcen and the Kpte, signifie thieves and Robbers:

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the

the Crow may signifie the Adulteresse and the Thiefe: the Raven signifyeth hindrance of affayres, an old Wife, and winter. Bats signifie needy folke, and trouble in vaine, which the Jay also signifyeth. Wilde Pigeons signifie wilde and dissolute women, and tame Pigeons signifie honest women and Matrons. Especially pleasure in businesse, and in case of friendship, company, and reconciliation, they are good; because they flock together. Cranes and Storkes seene in a flock, signifie that Thieves and Enemies should be slyed from. In Winter, bad Weather and tempest: in Summer drought. But being seene alone, and apart, they are good for a Traveller, and signifie the return of him which is farre off: they be also good in case of Weddings and Procreation, especially the Stork, by reason of the ayde and nourishment which her little ones give her. The Swan signifyeth a man Musitian, and his Musike revealeth secrets, by reason of his colour. Being seene of the sick it signifyeth health, but if he sing, death: for he never sings but near death.

## Of Flyes.

**B**ees are good to Plowmen, and to such as thereby get profit, to others they signifie trouble, by reason of the noyse they make: and wounds, by reason of their sting: and sicknesse by reason of their honey and ware. Fluttering upon ones head, they are good to him which should be a Thiefe or Captain: to others, they signifie evil; especially death before people or souldiers. To shut in these flies; and also to kill them, is good to all, only except to Country men and Plowmen.

## To Sayle.

**T**O dream to sail well, is good for all, but to be in a tempest upon the River or Sea, is ill, and signifyeth heaviness and danger. To suffer shipwacke, the ship being overwhelmed or broken, is most dangerous to all, except those which are detained by force, for to them it signifyeth releasing and liberty. It is alwayes best to saile in a great ship which hath charge. Also, it is better to saile by sea, then by land. To have a minde to saile and not

Of

to be able, is hinderance of affayres: to see from the land, ships on the sea sailing at their ease, is good for all: and signifieth to travail, or to return from travail, or messengers, and newes from sea. Ships going from Haven to sea, signifie goods and slow affayres, but arriving to the Haven, the contrary: for the artificiall haven signifieth alwayes our friends and benefactors: the Rocks those whom we love by constraint: the anchors surety, but hinderance of voyages: the ropes which keep the ship at land, are debts and impediments: the mast signifieth the master of the house, or Balley: to see any part of the ship on fire and burn, signifieth danger, lest she break on that side, or danger to him which by that side of the ship is meant.

### Of Husbandry.

**T**he Plough is good for marriages, procreation, and affayres, but it requireth time: the yoke is good, if not to servants, wherefore it is better for them to see it broken: the sythe is hurt, for it cutteth all, and signifieth the time of halfe a year: the saw signifieth the woman and her profit: the cutter of the plough, the wood, the fan,  
and

and sive, is hurt, departure, and losse: the cart is the life of him that dreames it: to dream to cut vines, or reap out of time, signifieth that your busines shall be slackted to such time as men use to cut vines and mow: sheaves of corn, or like grain, are also hinderance, for this is not ready meate. Holes in the earth, ridges, or secret places of the earth where grains are sowed, or hidden, signifie the wife, the life, and the goods of him which dreamt it. Hedges, pales, ditches, set for limits and confines of inheritances, are ill: and yet to such as are in fear they signifie surety, they hinder travelling: but in other affayres signifie aid, friends, and support in necessity.

### Of Trees.

**T**he Oaks are people, and also folks, the Olive tree, is the wife, the combat, principality and liberty, and therefore it is good to see it flourishing well, bearing saye and ripe fruit in season: to beate downe Olives, is good for all but servants: to gather olives on the ground, or tread upon them, is pain and anger: the Bay tree is a rich and saye wife, it is also ill successe of affayres, because it is bitter: but as for phy-

stians, Poets, and Divines, it is good for their art. The Cypresse tree, is patience, and lingring. Pine trees, and bodyes of fyre tress, have reference to Patrons and Mariners, because that thereof men make ships and also Rosen: to others it signifieth sloth, and feare. Orange trees, Pomegranate trees, Apple trees, and Pear trees, must be accounted of as their fruits, whereof we spoke in our first booke, in the speech of meates. Pine trees, black Poplars, Elmes, Aldes, and other such like, are good onely for Soldiers, Joyners, and Carpenters. To others they are povertie, because they are trees without fruit. Beech and Myrtle trees, are wanton women, and are good for those which would undertake any such busynesse, and for the sick, to others they are paine and labour.

#### Of the Dung.

**C**ow Dung, Horse-dung, and all others (except mans) is good onely to a Plough-man, to others it is heavynesse and hurt. It hath been proved by experience, that it is profit to such as are of meane Estate. To see great store of mans dung, is great evill; especially, to be sowled there.

therewith is most evill: to lay his dung in his Chamber is great sicknesse, or divorce of his wife; or friend, or change of Lodging. It is very great danger to dream to ease ones belly in the Church: in the Market or Hot-house, is shame, hurt, and revealing of secrets: but to ease ones belly well, with ease and much, in a private Chamber-pot, is good for all, it is a signe of allegiance, and discharge of care and busynesse. I have knowne it good also to ease ones selfe by the Shore, in the Fields, paths, Rivers, and ponds: and the like to dreame of a Cupbord.

#### Of Flouds, Ponds, Fountaines, and Welles.

**R**ivers having their waters cleare and cleane, sliding gently, are good for servants, and those which have Law-suits, and such as would travail, for they signifie the Masters and Judges, which doe as they will, and also Travailers, because they run daily. But if the river be dirty, and violent, it is contrary; the threatening of Masters and Judges, and hindrance of journeyes. 'Tis yet worse, if the River seemes to carry Houses and inheritance

of him which dreams it, or himselfe either, and abundance of evill, if it carry him even to the sea. It is also ill to be upon the River whose waves run against the person, and he cannot get out, for with pain shall one suffer and support the evils that he hath, hath he never so great a courage. The great floods are rigorous Judges, angry masters, presses of people, assemblies and noise, by reason of the violence and murmuring whereof: it is good to passe them on foot, or swimming: to swim in a River or pond, is to fall into great inconvenience, it is ever better to swim without stay to the shore, then to be asleepe in swimming. A clear River running into the house, is the coming of some rich man, by whom one shall reap great profit, but a troubled and violent River, and removing of moveables in the house, is the violence of some enemy. A River running out of a rich mans house, signifies that he shall have authority in the town, and be very bountifull, and liberall. To the poore man it is doubt of his Wife, or others of the house, which he shall hardly rule: to see other then River water enter into the house troubled and durty, is doubt of fyre, but being sayd and clear, it is gain, possessions,

sions, and money. In the like sort is it to set in his ground or house a Well, which was not there before: and it also signifieth wife or children, to those which have none: to see a Well full of water in the house, is good, if it be open above, and strangers draw not out of it, for that should be losse of wife, children, or goods: the pond being great, signifies the same that the River, but that it signifies hindrance of travelling: but being little or mean, is a rich, and pleasant wife loving her pleasures. It is very good to sayle in a Pond or River, but not to swim. Fountains and Springs, abounding with good water, are good to all, especially to the Sick and poore, announcing to them health, and Riches: but dry is clean contrary.

Of Fennes, Mountains, Marishes, Pathes, and Woods.

**M**arshes and Fens are good onely to Shepheards, to others they are impeachments. Mountains Mallpes, Woods, and Plains, are heavinesse, fears and troubles, stripes to servants and malefactors, and hurt to the rich: it is always better to crosse over them, and not to stay there, or  
 Number

number in the way. Large, plain, and easie pathes, are fore-runners of health, and so on the contrary.

Of Law, and places of Pleading; and  
of Physitians.

**P**Laces of Pleading, Judges, Attorneys, and Doctors; are trouble, anger, expense, and revealing of secrets. If the sick man dreames he obtaines his suit, he shall come to better estate, if otherwise, he shall dye: and if he which is in suit, dream that he sits in the Judges seat, he shall not be overthrown, but rather his adversary. Physitians scene in a dream to him which is in law, signifie the same that Attorneys and doctors.

Of High Estates and Dignities.

**T**O dream to be a King or Emperour, to the sick is death, for as the King, so al so death is subject to none: to him which is in health it is losse, or separation of parents and friends, for the King hath no companion: to a Malefactor it is surprising, and discovering of his fault, for the King is knowne, and encompassed with his

his Guard: the scepter, crown and habit or ornament royall, signifie as much: the poore man which dreams he is a King, shall do worthy deeds, whereof he shall have honour without profit: the servant shall be at liberty: it is very good for a Philosopher, Poet, or Smith, for there is nothing more free and royall, then a worthy spirit: to dream to be a Captain, to those that are accustomed thereto is good, to the poore it is trouble and defamation: to the servant, liberty: to be a Colone-Clarke, is to do another mans worke with pain void of profit: to the sick, it is death: to the servant it is good government of the house, faith, and authority. To be a Major or Bayle of the Town, or to have charge and government of children and women, are troubles and angers: to have commission and power over the living is good for physicians and those which are studious, of the government of life and health: to others it is trouble and defamation: to give alms and generall distributions, to the sick is death and dissipation of goods: to the whole trouble and defamation: to good men being poore, it is good, betokening goods and advancement coming to them, for without goods one cannot give such Almes. Also it is

is good to Players and Morris-dancers, for it signifyeth to them honour and praise. When one maketh the foresaid Alms and Distribution, to dream that one takes his part, is good; but not to take it or receive it, is good to none, but evidently signifyeth death, for the dead receive no more. Any dignity which requires carrying of gold and purple, is death to the sick, and discredit to others. To be made a Bishop is good for all, onely except those which would be secret: to be chief of the House, assembly or Congregation, is pain, anger, and oftentimes hurt: any state belonging to a man, which a woman dreameth she hath, it signifyeth to her death: and the contrary.

Of Warre, of the Army, and Election of  
men at Armes.

**W**Ar, and affayres of war, are troubles and anger to all, excepting Captains and souldiers, and such as live by it, for to such it is gain. Armes which cover the body are great safety, as the Buckler, Helmet, Corset, and such like: other which one tosses and brandishes, as the Pike, the Lance, the Arrow and Dart, signi-

signify debate and sedition: the Wood-knife or Sword, is courage, force, and vertue: the Buckler and Helmet, have also reference to the wife, who shall be eyther sayre and rich, or poore and ill favoured, according to the quality of the harness. To chuse men of war or souldiers to the battaile, is death to those which are some way sick, and often to old folkes: to others it is businesse and angers, change of place, flights and voyages, to the idle and poore, it is work and profit, which shall befall them, for the souldier is not idle, nor without praise: to a servant it is honour and estimation.

Of single Combat.

**S**ingle Combat signifieth noyse or Law-suits, which resemble the paines and labour of the Combatants: the Armes of him which flyeth, signifie to go to Law: of him which pursueth, signifie to call one to law. Sometimes I have knowne that this dreame hath many times foretold Marriages.

## Of the Sunne.

**T**O dream the Sun riseth shining and clear, is good to all, and also setting so; it signifyeth gaine, operation, protection, and liberty to servants, but to such as would be secret is ill, for it discloses and discovers all. In like sort, if it rise towards the East, it relebeth the sicke after he hath bene very low, and signifies that sore eyes shall not make blinde the patient, and the returne of him which is farre off. Also it is good for him which would travaile towards the East, to others in all affayres it is crosse. If the Sun seemes to rise in the South or North, you must judge thus; the Sun being darke or bloudy, or as it were murmuring with anger or heate, is ill to all, and signifieth sorenesse of eyes, sicknesse, and children. And yet it hath bene found good to them which are in doubt, and which would be secret: the Sun descending upon the earth or any house, is a signe of danger by fire. Entering the Chamber and threatening, is great sicknesse or burning. But if it speaketh or maketh any good signe, it is abundance of goods. The Sun vanishing away, or hiding and absenting it self

self, is ill to all, except to those that would be secret; most often it is losse of sight, or death of a childe: it is alwayes better to see the Sun-beames entring the house, then the Sun it selfe, for the beames are abundance of goods, the sun abundance of evils, which one cannot suffer, no more then he can endure the light or great heate of the Sun neare him. The Sun giving or stealing away any thing, is losse and danger.

## Of the Moone.

**T**he Moone is the Wife, Purse, daughter, or Sister, of him which dreames thereof, and signifies money, riches, Merchandise and trafficke: also Navigation, the eyes of him which dreames, and the Master, or Mistresse. And therefore, if the Moone turn her selfe into good, and joy, it is good and honour, by those whom it represents, and on the contrary. To see himselfe in the Moone, is the son of the man, the daughter, of the woman that dreames it: this dream also is good for exchangers, usurers, and takers of receit for Victuals. Also it is good for those which would shew themselves, and appeare, but it discloseth the hidden, and puts sicke men and Partners

ners in danger of theyr liues, what good or evill the Sun signifieth, the same signification hath the Moone also: but lesse or more to the woman, then to the man.

### Of the Starres.

**T**O see all the starres clear and faire, is good for a travailer, and for all businesse, and for secrets, in which they agree not with the Sunne or Moone. Those stars or Planets, which are causes of cold, signifie anger and dangers, but those which cause faire and calme weather, are prosperity and Riches. Those which are the cause of the winter shortest day, are change into evill: or the worst of the Summers shortest day into good or better. Such stars as vanish and goe out of the skie, are poverty, and forsaking to the rich: for you must imagine that the skie signifies the house of him that dreams, the stars, his goods and possessions: to the poore this dream signifies death. It is only good for them which have attempted some great evils: whosoever dreams that the starres vanish out of the skie, his hapnes shall fall from his head. Starres falling upon the earth, or vanishing, is losse of parents, or friends.

friends, great or little, according to the quality of the starres. To rob the stars is not good, for it hath saln out, that after this dream, the dreamers thereof have committed sacrilege and for it, have been apprehended and punished. To eat the stars also is not good, except to Astrologians, and Smith-layers, to whom it signifieth gain, to others death: to see the starres under the eaves of the house, is that the house shall be forsaken, consumed, or burnt, or that the master of the house shall die: the comets, beams and burning rayes, and other like things, seen in a dream, signifie as their nature.

### Of the Rain-bow.

**T**he Rain-bowe on the right hand is good, on the left ill: and we must judge the right, or the left according to the Sun, and in what quality soever it appeareth, it is a good signe to any one that is afflicted, with poverty, or any other affliction, for it changeth the time, and ayre.

### Of Clouds.

**W**hite clouds, is prosperity, moving from the earth on high, is a voyage, the

the return of the absent . and revealing of secrets. Red or inflamed, is ill issue of affayrs, smoaky dark, or obscure, is ill time or anger.

### Of the Windes.

**G**entle windes are good, violent, are wicked, and evill people: troublesome tempests of winde, are perils and troubles,

Of Earth quakes, and gaping of the Earth.

**T**he earth trembling, is change of estate and affayrs, but openings, deep pits, concussions, and turning upside down of the earth, are injuries, death, and losse of goods. Onely this dream hath been tried good to those which purposed to travell, and which were indebted.

Of the Ladder, the Step, a Case, a Millstone,  
a Pestle, and the Cock.

**T**he Ladder is a signe of travelling, the steps are advancement. Some say they are danger. A case, or frying pan is hurt, and a woman which is given to talk. The Millstone, signifieth end of great and angry matters, and a good and loyall

ser-

servant: the pestle is the man, the Morter the woman: the Cock is the father of the family, or Master of the Lodging.

### Of Egges.

**E**gges, to Physicians, Paynters, and th<sup>e</sup> which sell and trade with them are good, to others it is good to have little store of them, and signifieth gain, but plenty of them, is care, pain, noise or law suits.

Of Monsters, or things against Nature.

**Y**ou must understand and hold in general, that all Monsters and impossibilities, according to the course of Nature are vain hopes of things which shall not fall out.

### Of Bookes.

**B**ooks are the life of him which dreams of them: to dream to eat them, is good to Scholemasters, and all which make profit by Wakes, and which are studious for eloquence, to others it is suddaine death.

## Of Partridges.

**P**artridges signifie men and women : but most often women without conscience, ungratefull, hard.

## Of Snares.

**S**nares, and detaining, impeachment and sicknesse : to servants they are lowly, honour, and authority, for which the unthankfull shall be depcised. To those which are not married, they are weddings: to those which have no children they are a signe that they shall have.

## Of Stripes.

**I**t is good to whip and scourge those onely which are under us, except our wife, for it should be a doubt that she hath been naught, others bring profit to them which beate them. To be scourged of the gods of the dead, or of our subjects is not good, but the good of them. It is alwayes good to be whipped with rods, or with the hand, and signifeth profit, but with leather, reedes, or cudgels, is not good.

Of

## Of Sripes.

**T**o dreame to be dead, is wedding to him which is to marry, for death and marriage represent one another. And therefore for the sick to dreame they are married, or they celebrate theyr Weddings, is a signe of death. For him which hath a wife, to die signifies separation from her, or his companions, friends, or parents, for the dead keepe not company with the living, nor the contrary. To him which is at home, it signifies he shall go abroad, it is a good dream for fathers, for poets, Orators, and philosophers, for the first shall have children which shall live, the others shall compose workes worthy of memory : Moreover, I have made experiente that this is a good dreame for those which are in heavynesse or feare : for the dead have no more feare and heavynesse. Also to those which are in suit for inheritance, and which would buy lands for the dead are Lords of the earth. In other Law-suits, this dreame is not good, but for sick it heales them, for the dead are sicke no more : it is all one to dreame that you are dead, or that you are caried and buried for dead : to dream to be buried quicke is not good: for often it signifies prison and capti-

captivity. Be it good or evil that death signifies, if one dreams that he is killed by another mans hands, that good or evil shall come by his means: if one dreams he kills himselfe, the dreamer shall have that good or evil which death signifyeth by himselfe. Death by sentence of Justice, makes our goods or evils greater: to be hanged or strangled by another, or by himself, is trouble and anguish, it is also change of place, and house: to be burned quick signifies as much as to be scorched with Lightning, whereof we have spoken above, but properly to the sick, it is a signe of health: to yong folks, calamities, concupiscence, and heats of youth: to be crucified, is good to those which would go to sea, and to the poore: but to the rich the contrary: to the unmarried it is weddings, to servants liberty, it is also change of place: to be crucified in the town, is to have such an estate and office, as the place requires where one dreams he is: to have combat with beasts, is good to the poore, and signifyeth goods, whereby they may nourish themselves, and entertaine a traine: to the rich it is anger, and injuries. To many this hath bene a token of sickness: it is liberty to servants, if they dream they are killed by the beasts.

Of carrying another, or being carried.

**F**or to carry another, is better then to be carried, inasmuch as it is more honour to give, then to take. For he which carrieth, representeth him which doth good, or a pleasure, and he which is carried, him which receiveth: to be carried by a woman, a childe, or a poore person, is meanes of profit, and supportment. It is good for a servant to be carried by his Master, and for the mean man to be carried by the rich.

Of the Dead.

**O**ply to see the dead, without any other accident or speech, is to be in the same estate and affection, wherein the aforesaid dead persons were towards us. For if they were our benefactors, the dream signifyeth good and joy to us, and so on the contrary it is exceeding bad, when the dead seem to carry away and take from us apparell, goods, money, or victuals, for it seemeth death to the dreamer, or to some of his parents, or friends: if the dead give us victuals, money, or apparell, it is a good dream, but to such as they give none, it is another case.

I knew a man which dreamt that his wife being dead, made all the beds in his house, and the next day after, many of his greatest friends fell sicke.

### Of Money, and Treasures.

**S**ome say, that to dreame of money, and all kinde of coyne is ill. But I have tryed that little money of Brasle, and Bullion, signifieth heavinesse, and angry words. But money of silver, words and talk of great affayres, of gold farre greater: it is also better to dream to have little silver, then much, because that one cannot employ great heapes, without payne and care: to finde treasure hid in the earth, if the treasure be little, the evil shall be little: if great, the evils great, with anger, heavinesse, or death, for they open the earth for the dead, as well as for the treasure.

### Of Weeping.

**T**o weepe and grieve, whether it be for any friend departed, or for any cause, it is joy, and myrth, for some good act, and not without reason: for our spirit hath

hath some affinity and resemblance with the exteriour ayre, which inbronzeth us. As therefore ayre is always subject to change from sayre weather to tempests, and from tempests to sayre weather and a calm, so it is likely that our spirit changeth from heavinesse to joy, and again from joy to heavinesse. And therefore also to be merry, is a signe of heavinesse. But the party must have some cause of sadnesse, otherwise to be sad without cause, were a signe you should be sad for a cause.

### Of a Tombe.

**F**or to have a sepulchre or tombe, or to build one, is good for a servant: for he shall have liberty: and to him which hath no childe, for he shall have one that shall survyve him: also it is often a signe of marriage, and getting of lands: it is a good dream in generall both to rich and poore, but graves falling, or fell and ruinated, are the contrary.

### Of the dead reviving and dying again.

**T**he dead rebtving, are troubles and hurt, for we must thinke, as if the thing

thing were indeed, what trouble there would be if the dead should revive, which would re-enter into the fruition of the goods, and that would be anger and great losse to those which enjoyed them after the death: the dead dying again, signifyeth the death of those which beare the name, being the near kindred and affinity, if they seeme to dye twice. A potion or mortall bit signifyeth the same that death. In like sort every beast that one shall finde under the bed: which things signifie to die shortly.

### Of Weddings.

**S**eeing that marriage and death have some affinity, as the one signifyng the other, I purpose in this place to speake thereof: To marry a Maid, to him which is sick is death: it is good for him which would enterprise any good business, for he shall have good issue: and he which hopeth for any good, shall obtain it: for he which marieth gets some good or dowry by his wife: to others it is trouble and divulgation: for without this men make no Weddings: but if one takes an old woman, he shall pursue not new, but old affayres, not without profit:

profit: if any one sees his wife married to another, it is change of affayres and actions, or else separation: if the woman dreams she is married to any other then her husband, she shall be separated from him, or see him dead, as some say. But I have found this not always true, but onely when the wife is not with childe, or hath no children, or hath no inheritance to sell: for if she be with childe, she shall beare a sonne whom she shall see married, and by this meanes, not her selfe but her sonne shall be married to another. And she which hath any good to sell, shall sell it and shall make a contract of covenant, as one doth for marriage.

### Of the Swallow and Nightingall.

**T**he Swallow signifyeth no evill, if she makes no attempt, which denounceth some evil: or if she appeare in no other then her naturall colour: but she signifyeth good work, and principally weddings, and marriage, and promiseth a husbandly wife, and a house keeper: for the Swallow lieth and makes her nest with us under the same roose: the Nightingall signifyeth as the Swallow: only lesse good, for he is not so familiar with us.

To

## To flye.

**T**O dreame to flye a little height from the Earth, being upright is good, forasmuch as one is lifted higher then those that are about him, so much greater and more happy shall he be. It were better for him not to be in his Country, for it signifieth wandring or not resting, or returning to his Country: to flye with wings, is good generally for all: to servants, it is liberty: to the poore, riches: to the rich, office and dignity: to flye very high from the Earth and without wings, is feare and danger: as also to flye over the houses and through the streets, and fore-knownne wayes, it is trouble and sedition: to flye into heaven, is for servants to enter into rich houses, and especially the Court: to those which would be secret it is ill, for all the world sees the heavens: to flye with the Birds, is to keep company with strangers, and pain and punishment to Malefactors. It is alwayes good, after having flown on high, to descend low, and after that to wake: but it is best of all to flye when one will, and come down when one will: for it is a signe of facility and good dispo-

disposition in affayres. But to flye by constraint, as being pursued by men, spirits, or beasts, is not good, for they are great angers and dangers: to flye backwards is not ill to those that would sayl: for commonly in a ship which goeth her course without tempest, the people take their ease and lye backwards to others, it is want of work and businesse, for those which lye so are idle: to the sick it is death: it is very ill to desire to flye and cannot: or to flye with the head lowermost, and the feet upward, and what kinde soever the sick flye, it is death: for we defend that the soules departing from the body, flye into heaven with a great flight, as little Birds do: to flye is ill for those which have a trade or handy-craft, which requireth no removing out of his place: it is good for captives. Many by this dream of flying, have become blinde, because they fear to fall: to flye in a chayre or bed, or being set in any underprop, for the better sustaining of himselfe, is great sickness: but it is not so ill to him which should travaile, for it is a signe that he should travail with his family, with his toles and moveables, in a Cart or Coach,

Of such as are worthy to be believed.

**T**hose which in a dreame tell us any thing, and are worthy to be believed, are in the first place sent from God, for to lye in a thing, that agrees not with God; next, Sacrifices, for these are pleasing to God. Then Kings and Princes, for every thing which ruleth, hath power and might of God. After them, fathers, Mothers, and Masters, for they are as Gods, giving us, first our life, and after our forme of good life. The next Prophets, and amongst them, such as are not given to lying, nor deceiving, as Sooth-sayers, Astrologians, and Interpreters of Dreames. Then the dead. For those which lye, do it either for feare, or for hope of good. But the dead neither feare us, nor expect any good at our hands. After children, old folkes, and beasts are worthy of belief, in whatsoever they declare unto us, in our dreames. No others are to be believed, except those which live well and solitarily.

The Conclusion of the Author, upon the Second Book.

**I**f peradventure any of those, which I shall have had my Bookes in theyr hands, suppose that I have put any thing in eyther Booke which I have not known by experience, he abuseth himselfe. But having seene and understood the preface of this Book, he shall know my purpose, and intent. Moreover, if any one have an opinion contrary to any speech by me recited, because it shall have (as I thinke) some probabilitie, he must know for answer that I know already that he will finde whereof to speake, and that which shall be very likely; which I my selfe can doe also, but I seek not to complain, as those which seeke applause and favour at Theaters, or which set theyr words to sayl. But alwayes I call to witnesse for me, Experience and the rule of Reason, wherefore I have here set down nothing at all, but what I have gained (with much travaile and industry) by Experience. For I have

done

done no other thing day and night, but meditate and spend my spirit, in the judgement and interpretation of dreames. But I must request one little favour of the Reader, that he would neyther adde nor diminish any thing of my present worke. If any one thinkes that he can adde, he may aswell make another Booke. If he thinkes any thing superfluous, let him use that onely which he shall finde good, leaving the rest for others.



*The End of the Second Booke.*



T H E



T H E  
TRANSLATOR  
T O H I S  
*Cosin John Bureaux.*



W HAT others have thought of my present Translation I know not, but I am confident you will not mislike, but take it in good part. And because I have made experience of your humanity and good nature, which takes delight in all good and vertuous things, especially of this nature. I have thought good to adresse this third Book of the Interpretation of Dreames, written by *Artimedorus*, with which I hope you will passe the time, with your friends, and shall finde therein (conjoyning it with experience, and comparing your dreams with the exposition of this Book) recreation not without admiration, as I my self have done before you. For certainly

tainly it is an admirable thing, and more then may be found again in the world, to come to the end of a thing so confused and strange as dreams are. For my part (Colin and friend) I will assure you, that it hath wrought a matter of importance in me concerning evils or good according to my quality, whereof God hath advertised me, eyther troubling or comforting me; for which I have thanked him when he comforted me, and prayed to him when he troubled me. And by this means, I have alwayes found my self well, and in this manner have I reaped profit by dreames, which also you will do by exercising your self henceforward, if I mistake you not. I will repeat to you a chance which fell out some yeare after I had this Book. It is certain, that some four or five moneths before my wife *Fleurea* bore me my son *Gashart* (whom God blesse) which is the first and last fruit of her and I, I often and sundry times dreamt that I saw a Mulberry tree, bearing Mulberries, and this was before that ever I once thought or knew that this book of *Artimedorus* said it. But because that so often my spirit represented to me this Mulberry tree, I was moved, and as it were constrained to seek for it. I took this Book, and read therein, He which sees a Mulberry tree,

tree, right and bearing fruit, it signifieth lineage and generation unto him. And following his speech, I would often say to certain of my friends, that I believed I should have by my wife a childe, which should live and not dye at her birth, as my daughter did; I could in this case alledge many other cases and dreams, whose issue have fallen out in all points, according to the exposition of *Artimedorus*; but for brevities sake I will omit them, hoping that you will beleve as much, and take this instead of more, the effect whereof your selfe knew lately to happen, to the great joy and delight of me and my friends. But I must advise you that as touching the effects of dreams, you must not ever seek them or hope for them at the same time that you dream them, for many times they come to passe four, five, or sixe moneths, after you dreamt them.

I must likewise give you notice, that this third Book of *Artemidormus*, is as a Book set apart, and separated from the other two, which appeareth by the Authors conclusion in the end of his Second Book; and indeed, this Book was composed long time after the other. For the Author seeing that in the two former Books, there wanted some things which the diligent and curious Readers

might desire, laid on an heap, and gathered together the things contained in this third Book; which he would not adde to the two former, for the reason which he giveth in the end of the second Book: nor yet would make it a Book by it self, but rather gives it the same title. Because it so depends upon the two former, that in some speeces they may seem to be repeated again, unless one have the better judgement. But without cause he repeats nothing, for it is eyther for amplification, or diversity of Exposition.

*Farewell.*

*The End of the Translatours Epistle.*



*The Third Booke of Artimedorus His Exposition of Dreames.*

*Of Play at Dice or Tables.*

**T**O dreame to play at Dice, or Tables, is noyse, and debate for money. It is alwayes good to win: to the sick it is ill, if one gives over in play: the Dice or Tables simply seene in a dreame, is sedition and noyse, but losse of them is end of noyse and sedition: to see a childe play at Dice or Tables, and Counters, is not ill: to a perfect man it is ill to play at Dice, except he hope for some succession, by the death of another, for the Dice are made of the bones of the dead.

*Of theft, Sacriledge, and Lying.*

**T**O dreame that one steales is not good, except to him which would de-

ceive an other. By how much richer, and safely garded the thing is, which one dreames he steales, so much the greater danger it is to the dreamer, for it is likely the dreame subiects the dreamer, to the same paine, that the law doth theeves. To commit a sacriledge in a dreame, is most ill to all, except to Sacrificers, and Prophets, for by custome they receive, and devide the first fruites, of oblations, and are alwaies nourished by their Gods, and take not all openly. To tell a lie in a dreame, is not good, except to Players, and testers, which practise it: it is lesse evill to lie to strangers, then to his owne countrymen, for it signifieth great misfortunes, yea though one dreame to lie to his friends, in things of very small importance.

#### Of quails and Cocks.

**Q**uails are messengers bringing ill news from sea, they crosse affinities, friendships and marriages, for they signifie noise, and seditions, and death to the sicke, if they crosse the sea. They are also crosse to voyages, for they signifie ambushes, and treasons, because they are spied, when they spee, and often fall into the hands of fowlers,

lers, and hunters. Cocks which fight are also noise, and trouble.

#### Of Ants.

**T**o see Ants with wings is not good, for it argues hurt or a dangerous voyage, other Ants which are diligent and industrious, are good for plough-men, for they signifie fertility. For where there is no grain, there you can finde no Ants: they are also good for such as live upon the common good, and reape profit by many, and to the sick, when they come near the body, for they are called industrious, and cease not to labour; which is proper to such as live: but when they range about the bodies of the patients, it is death: because they are the daughters of the earth, and cold, and black.

#### Of Lice, and Long Wormes.

**T**o dream to have some little quantity of Lice, and to finde them upon his body, or gowne, and kill them, signifies that one shall be delivered from care and heaviness. But to have a great quantity, is long sickness, captivity, or great poverty, for in

such cases, lice abound. And if one cast them all away, it argues hope to be relieved of all his evils: to vomit worms by his mouth, or upon his seat, is to know his enemies, and familiar wrongers, and to overcome them.

Of Flies, Hornets, and little Wormes,  
which are ingendred in the flesh.

**L**ittle worms, are care, and anger, and oftentimes displeasure, which one shall have by his wife, or familiars. Hornets are ill people, which will assault and discredit the dreamer: to Taberns it signifies, that their wine shall spill, and sowre: for such great flies, love and desire vineger.

Of Beating and Hatred.

**F**ighting with his friends, or strangers, is not good: the seke shall be in danger of raving and losse of sense: to fight with great personages, as kings, Princes, and Magistrates, is very bad: to dreame to hate, or to be hated, whether of friends or enemies, is ill, for one may have need of all the world.

Of

Of Slaughter.

**T**o see people sacrificed or kild, is good; for it is a signe that our businesse is accomplished, or near the end.

Of the Crocodile and the Cat.

**C**rocodiles signifie Pyrates, or Robbers by Sea, or murtherers and wicked persons in any sort like the Crocodile: the Cat signifies the Adulterer or Harlot.

Of Crutches.

**W**alking upon Crutches, to the Malefactors, is prison, chaines, and stocks; to others it is sicknesse, or a vagabond like life.

To walke upon the Sea.

**F**or to walke upon the Sea, to him which would travell, as also to a servant and him which would take a wife: the one shall enjoy his wife, and the other shall have his master at his own pleasure, it is also good for him which hath a law

law suit, for the Sea represents the Judge, which handles some well, and others ill: and the woman, by reason of the moistnes: and the Lord, by reason of the might. To a young man, this dream is love of a delightful woman, to a woman it is dissolute life of her body, for the Sea is like to a harlot, because it hath a fair appearance and show, but in the end she brings many to evil: this dream is good to all those which live and make profit upon the people, and which govern any publique matter: for they shall have great honour and profit: For the sea is like a multitude, by reason of the disorder and confusion of the waves.

### Of Sicknesse.

**T**O be sick, is good onely to those which are in captivity or great poverty, for sicknesse makes active and lean, and diminisheth the body: to others it is great idleness and want of work. It is the same case to dream that you visit a sick man, which you know signifyeth that the event shall happen to to him, not to the dreamer: For we hold, that our friends, neighbours, and familiars, are the fantasies and images which represent things that are to befall

us. Especially, I have observed that all the good or evil things which the soul would signifie to us betimes, and of greater importance, she brings and represents them in our own person: but those things which she denounceth more slowly, and of lesse appearance, she represents them by some other.

### To make Statues, or Images of men.

**F**OR to make images of men, whether of earth or any other matter, is good for Governours of children, for they shall govern and instruct them with honour and profit. And to those which have no children it is good also, for they shall have some very like themselves.

### To be fastened in a Carr, and carried in it.

**F**OR to be tyed in a Cart to draw as an Horse or Ox is sicknesse, servitude, and pain, to every body, how rich or mighty soever he be: to be carried in a Cart or Coach, or drawne by men, to have might and authority over many, and to have children of good behaviour: as for Travellers, it is surety with slownesse.

To be apparelled ill favouredly.

**I**f one be ill favouredly attyred, it is ill to all, and signifieth abundance of mocking and flouting, with ill issue of affairs: this dream is only good for slaughters and players.

To write with the left Hand.

**W**riting with the left hand, is to make some secret circumbention, to canny catch, deceive, or defame any one.

Of a Father in Law, and Mother in Law.

**T**o dream to see a father in law, or mother in law dead, or alive, is ill, especially using violence, or threatening: using gentle speech, and good entertainment, are vain hopes and deceits. Sometimes they signifie voyages; for the naturall father, and mother, represent the house: the father or mother in law, strangers.

Of our Predecessors, and Successors.

**P**redecessors, as Grandfathers, and other ancestors, signifie care, which shall turn

turn to good or evil, according to the order and circumstance of our dream. Our successors being but Children, is anger and pain: being greater, signifie support.

The Rat and Weasell.

**T**he Rat signifies the servant: it is good to see many playing and sporting. But the Weasell signifieth a bad and wicked Wife, or Law, or Death, or gaine: according to her doings, goings, or commings.

Of Durt.

**I**f you dream of Durt, it signifieth Sicknesse, or dishonour.

Of the Bason.

**T**o dream of a Bason, signifieth a good maid: to drinke or eate therein, is love of the servant: to see himselfe in the Bason, as in a Glasse, is to have children by the servant.

## Of the Image, or resemblance.

**A** Statue or Image, signifieth children, and the will and affection of the dreamer. An Image of solid matter, and not rotten, is better then the painted, or one of earth, ware, and such like. That which befaller the Image, shall befall the children and affaires of the dreamer.

## Of the Midwife.

**A** Midwife scene in a dream, is revealing of secrets, and hurt; it is death to the sicke; for she alwayes pulleth out that which is contained, from her which containeth it, and layeth it on the ground: to those which are kept by force it is liberty: often scene of her which is not with childe, signifieth sicknesse to her.

## Of Thornes and Stings.

**S**tings and Thornes are griefs, imprisonment, care, and heavinesse: to many they have signified love, and also injuries by wicked persons.

Of

## Of a Chaine.

**A** Chaine is a Wife, detaining, ill success of affaires, and hinderance.

## Of Comfort.

**I**f you dreame you have comfort of any one: to the rich and happy, it is mishap and injury: to the poore and afflicted, ayde and comfort.

## Of a wound.

**F**or to dream to be wounded in the stomach or hart; to young folkes signifieth love, to old, griefs and heavinesse: in the palm of the right hand, is debt and warre, by reason of the signe which is made thereby, but new skin recovered in the wound which one calls a skar, is an end an issue of evils.

## Of Debt, the Creditor, and the hirer.

**T**he debt and the creditor represent the life: wherefore to the sick, the creditor urging and constraining is great danger,  
and

and receiuing, is death. For we owe a life to nature, our vniuersall mother, which she makes us restore and pay: the creditor dying, is end of heauinesse: the Tennant or Sojourner signifieth as the creditor: sometimes the creditor represents the daughter which demands her dowry to marry.

To be a Fooie, or Drunkard.

**F**or to dream to be a foole, is good to him which would undertake any business, for fools and mad-men do that which come into their brain. It is good also for Marchals and Shrieues, which would have authority over the people, for they shall have great report and honour. It is also good for those which would governe and teach children, for children do willingly follow fooles: it is also good for the poore, for they shall have goods, for fooles catch of all sides, and all hands: to the sicke it is health, for folly makes men go and come, not sleepe and rest. But to dreame to be drunke, is very bad to all: for it signifieth great folly. It is only good to such as are in fear, for the drunken fear or doubt nothing.

Of

### Of Letters sent.

**T**o see Letters and that which is written within, signifies that one shall have disposition to things therein contained: but to see them onely and not the Contents, is good newes: For in every Letter there is health, Good morrow, God haue you in his keeping, Farewell, and such like.

### Of Plants and Trees comming out of the Body.

**F**or to dream that any plant comes out of our body, is death or cutting to him; which is meant by that part from whence the plant ariseth.

### Of the Scab, Leprosie, and Itch.

**S**cab, Leprosie, and Itch, are signes of Honour and Riches to the poore, to the rich and mighty they are Offices and Dignities. It is also revealing of secrets. But to see another leproous and scabby, is anger and care: For all ugly and ill-favoured things, make sad their spirit which looke on them.

Is

To

To cast stones, or to be stoned.

**T**o cast stones at any one, is to assaile him with words and iniuries; but to be stoned and hurt with stones, is to hear and suffer iniuries; for stones represent injurious speeches. Oftentimes it is a journey, or flight, for he which is assailed with stones must fly: when there are many which cast stones, this dream is good for him which hopeth for money or profit, and comodity by many.

Of Grasshoppers.

**G**rasshoppers, or Crickets, signifie Musicians. To such as are in necessity, they nether signifie friends nor support, but onely words and talke of theyr affayres: to such as are in feare, they are threats without effect: to the like, they signifie thirst and death.

To suffer as another.

**T**o be in pain and suffering as another is to be accessory and partaker of his offence and pain. For sicknesses and imperfections

perfections of the body, have reference to the passions and affections of the soul.

Of Dung.

**F**or to see Dung, is good for those which live upon the common People, and which reape gaines by them, and to such as are of base estate. It is also good for those which have charge of publike affayres. It is good for the Poore to sleep on a Dunghill, for he shall get and heape up store of money: to the rich it is Publike estate, office, and honour. For the common People alwayes carry and cast their superfluities on the Dunghill. To be fouled with Dung by any friend, is enmity with him, and injury by him, but by any stranger it is great hurt to come.

Of Prayers and Requests.

**P**rayers and requests, of alms, all beggars, poore, and miserable, are care and anger to those which dreame thereof, for none requesteth of another without affliction, and none that are afflicted have reason and consideration: by reason whereof they are importunate, and cause trouble.

and hindrance: and if they receive money for almes, it is a signe of great perill and hurt, and death to the Dreamer, or to some friend of his. Poor folks or Beggars entering into the house, and carrying away any thing, whether they steale it, or it be given them, signifie very great aduersity.

#### Of the Key.

**A** Key seene in a dreame to him which would marry, signifyeth a good and handsome Wife, or a good Maid. It is crosse to a Traveller, for it signifyeth he shall be put back and hindered, and not received: it is good for such as would take in hand, or effect other mens businesses.

#### Of a Cooke.

**T**o see a Cooke in the house, is good for those which would marry; for marriages are not made without a Cook: it is also good for the poore, for they shall have goods, and ability, to keep a good and long table: to the sick it is inflammation, heat, and feares: it is also revealing of secrets, for a Cooks apparell is white, and is seen of many.

Of

#### Of Chesse play.

**T**o dream that you play at Chesse, is gain by lying, and decett, to see another play, is, that he shall sustain losse by craftinesse.

#### Of Butchers.

**B**utchers which knock downe, kill, cut and divide beasts, and after sell them, signifie danger and hurt, and death to the sick, for it is their calling to divide and sell dead beasts: to such as are doubtfull, it is greater doubt, to captives and bondmen it is issue of their evils.

#### Of an Inne-keeper.

**A**n Inne-keeper which keeps a publicke Inne, signifyeth death to the sick. he therefore representeth death, because like as death, so he entertaineth all persons: to others it is trouble and heaviness, danger, and travell. The Inne signifyeth the same as the Inne-keeper.

#### To be kept and detained.

**T**o be kept and detained by any one, is impeachment of assayes, and continuance of sicknesse to the sicke. Notwithstanding, to those that are very low, and near theyr end, it is recovery of health,

and continuance therein. For the keeping, represents life which shall be prolonged: but deliberance, dissolution, and losse, is quite contrary, and death: to enter into prison, and captivity of bonds, either willingly, or by force, is great sickness, or anger. Sergeants and Hangmen are captivity, heaviness, and revealing of secrets, to malefactors.

Of Holy Evens, Joyes, and Banquets made by night.

**H**oly Evens, and Festivals by night, are good for such as would marry, or make marriages, and such as seek company, and affinity: to the poore they are a signe of goods: to the sad and fearfull, end of habitation, and fear: for none watch willingly all night in dancing, good chere, and mirth, but those which are joyfull: to whoresmasters and harlots it is revealing of their deeds: to the rich and wealthy, they are trouble and divulgation.

Of places of Assembly.

**P**laces of Plea, the Market, Theaters, High-ways, and great places in a Town and Suburbs, and Churches, are troubles and confusions, by reason of the multitudes of people, which resort to the  
fore:

foresaid places. A market filled with goods and folks, is good for those which traffike, but an empty Market the contrary.

Of Statues.

**B**rasen Statues being very big, seen moving in a dreame, are riches and rebenews: But exceeding great ones, and moving like Monsters, are great terrours and perils: because one cannot see them without frightening. Statues also represent Magistrates and Governors of the Town, and in this case, whatsoever they shall do or say, shall befall the said personages.

Of the Mole.

**T**he Mole signifieth a man blind by inconvenience and labor in vain, and signifies also, that he which would be secret, shall be disclosed by himselfe.

Of night Birds.

**T**he Hodge howlet, the Owl, the Bittern, the Bat, and all other night Birds, crosse any enterprise or advancement of affaires: but take away feare and terrours. Onely the Bat is good to women with childe, for she layes not Eggs as other Birds do, but little ones, and beares milk wherewith she nourisheth her young, if these birds are seen in a dreame to enter a house to dwell there, it signifies that his  
house

house shall be desolate and forsaken of the inhabitants: he which goeth by sea or land, and sees in his dream any of these birds, he shall fall into a great tempest, or the hands of thieves.

### Of the Clock.

**A** Clock signifieth actions, operations, motions, attempts, and surprizing in any necessary things: if the clock fall or breake, it is ill and great danger, especially to the sick: it is ever better to count the houres before none, then after.



### *The Authors Conclusion of the Third Book.*

**B**ehold then all which wanted, or which was not fit to be put in the two former books, sufficiently (as I suppose) are comprised in the Third Booke. And for this cause, I thought it good to make this little Booke apart, lest I should have omitted those things therein contained; and by that meanes some other might take occasion either to write another Booke of this subject, or adde to mine. But you must know that there

there is nothing more tedious or difficult, then to understand the diversity, composition, and mixture of dreames, and to prescribe Generall Rules for all kindes of dreames. Seeing that sometimes, nay often, one may see the same dreame, and at the same time of the night, or day, things contrary, and which have no resemblance, or agreement. But it is impossible, that things signified by the self same dreames, should differ or be repugnant among themselves, if so be that the dreames foretell matters of import, which shall happen. For as in all other things there is an order and dependance, so also is it very likely, that the same fallies out in dreames. When therefore one shall see in his dream things both good, and evill, then he must think with himselfe, which were the first, and which were the last. For in worldly affayres, sometimes even the greatest occasion of hope hath had issue: and on the contrary, the greatest occasions of doubt and feare, have had good issue: and for great evils which one hath expected, one hath found but small; and for little hope of good, one hath found none at all. So that mixt and compounded dreames, are very doubtfull, and cannot easily be understood.

stood or expounded, which is a great griefe to many. But for my part I have writ methodically, and in the best and easiest order that I could, that every one might take an easie course in the exposition of dreames. And as Schoole-masters after they have taught their children the knowledge and property of any one letter, in particular, afterwards teacheth them how they must use them all together. In like sort, would I prescribe certain little and easie rules, and joine them to that which hath been said in my three former Books, to the end, that they may be the better learned and understood. For to such as have had experience, and long practise, this will be very easie, and shall suffice to instruct them in all things what they signifie; to the purpose then. In our first Book we said, that the Head signifies the Father of him that dreamt it. And in the second, that the Lion signifieth the King, or Sicknesse. And in the Chapter of Death, that it is good for poore folks to dreame that they dye: when therefore any poore man (having his Father rich) dreames thit a Lion comes to devoure or feare in pieces his head, and the same poore man seemes to remain dead, and without a head in his dream: it is likely that his Father

Father shall die, and he shall be his heire: and by this meanes shall forgoe the faintnesse of his poverty, and become rich, seeing that he hath neither father nor poverty that shall keepe him downe any longer. For in this dream the head representeth the father: the losse of the head, the death of the father: the Lion, the sicknesse whereof his father shall dye. And death to the poore man is change of estate, shewing that by riches, his poverty shall be expelled. In such sort, one must leade himselfe to the interpretation of all diverse, and mingled dreames, of any whole Chapter, or speech: gathering together, and making one onely exposition, like as one Medicine is made of many hearbes and rootes. To which intent, I desire all courteous Readers, who are desirous to peruse my Bookes, not to accuse or blame them, before they have diligently read and understood them. For I am confident, and dare affirm with great security, that my Bookes will not be rejected by the learned and judicious Readers: nor by those who are either Caudious, diligent, or friendly Readers.



## The Fourth Booke of *Artimedorus.*

Of the variety and diversity of Dreams.

**O**F Dreames, some are Speculative; that is to say, which come (if one may so speak) in the fashion of the spirit, when the body resteth: Others are Allegoricall, that is to say, which shew under other things, those things which they would signify; and are more hard to interpret: chiefly, because one is in doubt whether the things will fall out as the spirit hath presented them, or in some other manner understood by them: wherefore first of all we must understand, that the effect of Speculative dreams is brought to passe, if it shall happen at all: For all dreames have not an effect presently, or soone after the dream. But the effect of Allegoricall dreames, appeares sometime after, either long or short,

as

as a day or two. But it were fondnesse in any man to think, that monstrous and impossible things, should happen as the dreamer hath scene them. And we must know, and note, that Artificers represent theyr Art, amongst those which are of the same art. As the Atturney which dreamt, that an other Atturney was sick, was a long time without Clients: the Smith, which dreamt that he saw a Smith which was his Neighbor, carried to his grave; afterwards left his owne shop, and the Town wherein he dwelt. But to speake of another. Apollonides a Chyrurgion, dreamt, that in fencing he had wounded many, and by his Chyrurgery he had healed many, and had great practise: for the intent of Fencers is to wound, but not to kill: the like doth the Chyrurgion. The Sick man dreaming he saw bread, ready to be set in the Oven, although the fruits of Ceres are ever good, yet notwithstanding, it signified to him a great Feaver to come; because those Loaves were to be heated, and baked in the Oven. To him which would marry, or which would get affinity or company, it is better to dreame of the Vine, and wine, then of Corn, or Barley; and for him which desireth to advance himself, it is better

ter to giue then to take any good, if he take it not of the more apparent personages,

Of Stuffle.

**T**O dreame you see all sorts of stuffle, which you can tye, trusse, or carry, especially in dosers, panniers, or baskets, whether chaines, carcanets, &c. signifies good to those which would marry, or make any other affinity, but it is crosse to those which would make any voyages, run or flye, or which fear to be surprized: always excepting those which would surprize another, and use any deceit or cunning.

To meet folkes.

**T**O dreame to meet or see folkes, whether men or women, if they be such as love us, or we love them, or which are willing or have done us any good, and have had no desire to hurt us, but wish us well, be they eyther alive or dead: the dreame is good. For those which the spirit sees or meets with the body sleeping, they are kindes and images of things to come, amongst which, our friends signifie good, and our enemies the contrary, ill.

Of

Of the first estate and fortune.

**I**f any man being become poore after he hath been rich. Dreams that he hath such lands and possessions as he had before, and the same folkes which he had before is with him in his house, or the deputies tenants, or farmers, which he had in his prosperity upon his lands; this dream is good: for it signifies that his good fortune will returne: and on the contrary, if a man now rich, dreams that he sees or hath those things which he had when he was poore, forgets him, that he shall returne to his poverty, and that he shall have ill luck.

To judge that he whom we think is our Enemy, is our friend, and the contrary.

**P**EOPLE of recreation, whether loved of those which see them in theyr sleep, or which love them and honour them, or beare them good will, although they have not great familiarity and acquaintance together, signifie prosperity and dayes of recreation to come: and on the contrary, those which being seene in a dreame, hate them which see them, although they are ignorant of theyr enmity and ill will, signifie

signifie ill. So then when you shall see in a dream, any personage which you thinke to be your friend, and the day after you have no prosperitie or good luck, then you may judge that he beares you no good will, but that he is a dissembler: and on the contrary, if you see any one whom you suppose to be your enemy, and yet the day after you have good lucke, then thinke that it is wrong for to judge him your enemy, and you ought not to bear either an ill eye, or an ill heart toward him.

To see or meet Tradesmen, or any pleasant Maid, or woman.

**A**pp Tradesman which one dreames that he sees or meets, have the same effect which their Art hath; and the same effect is it to see theyr Shops. And yet you must except a Whore: for to dreame that you see or meet one, is a signe of joy, and no ill dream. But to see the brothell-house where she keeps her Whoredome, is to dreame of heavinesse and ill luck, because it is a publike place, full of trouble.

To see little children or yong men, to wit, of mean age, or old folkes.

**A**mong little children, it is better to dream you see boyes, then girles: and yet, both import care, because for little ones we must care. Little children or other of middle age seen in a dream, are better then to see old folkes. And yet if the dreamer were in any businesse to bring witness, or to become surety, and desireth that men should give credit to his words or writings, it were better for him to dreame to see folkes of a ripe age, or old: provided alwayes that those old folkes do nothing in potage, or upon an old grudge.

Of Trees and Plants, comming forth soone or late. Also of living Creatures.

**A**mongst slow Trees or plants the Oak, the Olive, the Cypress Tree, and other such: in like sort the Elephant, the Raven, the Hart and their like; signifie good or evil to come slowly; according to the disposition and different quality wherein one sees them. But Trees or plants

plants which grow quickly, as the Vine, and the Peach tree: and among beasts the Hog and such like, signifie on the contrary side, either good or evill which shall quickly happen.

Of Walles, Foundations, and old Trees.

**A**ll sound and firm things, as walles, foundations, and old trees, and stufte of yron, and the Loadstone: are significations of surety, to those that are in doubt and feare, provided that one be not locked in them.

Of Chariots.

**C**hariots, which are not in use, as to dream to guide a chariot drawn or carried by Wolves, Leopards, Dogs, or such like beasts, is good onely to those which fear great Enemies: because such beasts when they are set between the draught tree, are subject to the guider: but to dream to be carried therein by men, is good onely to those which would command and be obeyed: to others it is discredit and hurt.

Of Flattery.

**I**t is good for none but such as use it, to others it is a sign to be abased; because flatterers are lesse and baser of courage then those which use it not. To dream to be pleasant, and easily to endure to be flattered,

red, is not good; especially if the flatterer be one of our familiars, for it signifies to be betrayed by him.

To be sold.

**F**or to dream to be set to sale (as they were wont in the old time to sell their servants, and they do at this day amongst heathen Nations) is good to those which wish to change their present estate and quality: As to those which are kept in poverty and servitude: but to the rich and the sick, and those which are placed in honour and authority it is ill, and after this dream it hath sell out, that many have been taken and sold.

To buy.

**T**o dreame to buy all sorts of things which one useth, is good: to buy that which is only for victuall and relief, is good for the poore, but to the rich and wealthy, it signifies expences and great charge.

To get.

**F**or to dream to get and heap up goods, and especially say, household stufte, and well ordered, and much, or any more then we had before, is good: but not most excellent above our estate and quality, for this would be without reason, and would signifie much hurt.

## Of Poverty.

**T**o dream to be in necessity and povertie, signifieth some good to one: and yet this dream brings no good, but signifieth crosse fortune to those which make continuallity of theyr tongue, and sayr speech.

Of things which one dreams to befall little children beyond their Age.

**T**o dream of any thing to befall little children, which is not proper to theyr age, is not good: as to dreame that men children have beards, and gray haires, and that little wenches should be married, and have children; which signifieth to them death at hand. And yet to dream that little children speak well is good, because it is proper both to man and woman to speake. But as for other things happening beyond theyr age in those which are not very little children, it was declared in the first Book, in the Chapter of alteration, and change: dreams which are of the generation of children, or of weddings, foretel that our children being in a farre Country, shall return; especially the wife and children, if by chance any one hath took them from us: if one dreams to plough the earth, and sow seed therein, it signifies the same.

That

That that which is signified by one thing, is also oftentimes the signifier of the same thing.

**T**he Eyes signifie and represent Children, whereupon a woman dreaming that her eyes were sore, found her children sick: and another dreaming that her children were sick, had after sore eyes.

## Of Vomit.

**A**ll vomiting, whether of bloud, meate, or flegme, to poore folks if they dreame it signifieth profit, and to the rich hurt: for the first can lose nothing, untill they have it, but the others having goods already, shall come to lose them.

To see or have often the same dreams.

**T**o see often the same dreames, and many nights one after another; is a signe that our spirit doth admonish and foretell us affectionately the selfe same thing worthy to be thought upon: for when we have great affection to any thing, we cannot but think and speak thereof. But if the same dreames are seen with long space of time between them, they do not alwayes signifie the same thing, but divers according to the change of the time and affayres, neyther more nor lesse, though many have dreamt the same dream, it will

not signifie to all alike, but rather diuersly, according to the diuers estate and quality of the folks and their different affayres. A certain Perfumer dreamt that he had lost his nose, and he lost his Merchandise and sold no more: the losse of his nose, signifying his perfumes. A long time after, being no Perfumer, he dreamt the same dream, that he had no nose, and he was afterwards accused for falshood, and fled out of his Country: for it is an unseemly thing to lack a nose, which is the most perspicuous place of all his face: Whereupon Virgil saith, *Et truncas inhonesto vulnere nases.* The same Perfumer being sicke upon a time after, dreamt againe that he had no nose, and he died: for dead mens heads haue no nose. So that the self same dream, in the selfe same man signified diuersly three severall times: first, losse of his Merchandise: secondly, losse of his honour: and thirdly losse of his life.

#### Of Vessels and Instruments.

**E**very Vessel or Instrument, signifieth the art or trade wherein it is used, or that which one useth to put therein. As

*Tuns*

*Tuns* signifie Wine or Dyle, heapes of Corn or Barly, or such like thing, somewhat near or equipollent to that whereto it is applied: the tooles and instruments in this sense, signifie friends, children, and Parents: victuall and provision signifyeth the Master of a house, the Coffers and Cabinets the Wives and the Stewards. But in all, you must judge with regard of circumstance. As one having the order of Knighthood, and requiring a charge or conduct of some men of war, dreamt that being called of one, he went out of his house wherein he was, and having gone downe two staires, he thought that he which called him, reach'd him a Crown of Olives, such as the Roman Knights used to weare in their Pomp: after which dream he was very joyfull, and all those that were of his company, were in hope that by this dream he should have his request: but he had not, and the reason thereof was, because he received the Crowne not in going up the staires, but in comming down: for to ascend, signifieth honour, to descend the contrary. Notwithstanding, this dream signified another thing unto him: to wit, that he should marry and espouse a Maid, for the Crown was of tied branches. Wherefore

he which expounds dreams, must not rest in one thing onely, but he must understand all the disposition and derivation of them: for those which judged of this dream onely by the crown, without having regard to the descent of the stapes, were all deceived in theyr expectation.

Of Parentage.

**A**ll those which are of one Parentage, especially children being represented by a Dreame, having or doing any thing: signifie that something shall be done or fall out comming near the said things, to whomsoever of the kin it happen. A man dreamt that his daughter was crook backt, and the sister of the dreamer dyed: and not without cause; for he dreamt that such a neat-kinswoman was not well, shortly after which, his sister departed.

Of things which encompasse.

**A**ll those things which encompasse us or receiue us, have the same consideration: as one dreamt that he was appalled in a gowne of wood, now he sayles and his sayling or voyage was hindered: for the gown of wood hindering him, represented the ship. An other dreamt his

gown

gown was cut into small pieces: and his house fell down. An other dreamt he had lost the roose of his house, and he lost his clothes. A Marriner dreamt he saw a wall break, and the pieces and sides of his ship were broke: and yet all such things may have reference to the body, and therefore not without cause, one which dreamt that his gown was broken and torn, was wounded in his body, and in the same place where he dreamt his gowne was torn: and as the gowne shewed it selfe to be the case of the body, so the body is the case of the soule. In like sort servants (besides other things which they may signify) represent the bodies of theyr masters, wherefore there was one that dreamt he saw his servant sicke, and was sick himselfe of a feaver, and the body is the servitor of the soule, which seeth the dream. An other dreamt he had a horse foot, and was afterward knighted: for as his feet bare him, in like sort the horse should carry him. He which dreames the thing will give him something out of his mouth, must thus interpret it: that there shall be some sentence given, or word spoken, which shall redound to the profit of the dreamer.

## Of imperfect or halfe-finished Works.

**T**o dream that works are onely halfe done, signifieth evill successe of affayrs, and it were better not to begin them. Cilex making a request to the King to have the succession of his brother, dreamt that he shote a sheep to the middle of her body: and taking a great deale of the fleece, awaked, dreaming that he could not obtain to sheare the rest: after which dream he expected to obtaine the moiety of his brothers inheritance, but on the contrary, he neither obtained it all, nor any part thereof.

## Of Townes.

**T**o dream to see Townes, whereto one resorts, is better then to see strange townes; especially if they be townes of his own Countrey, and those wherein one hath had good fortune and prosperity: and above all, it is good to see them well peopled, and filled with inhabitants, goods, and Merchandise: by which things one may know the honor and riches of the townes. Parents also are signified by the townes where we make our residence. As for example. A man dreamt that his Countrey, and the place where he was born, was faine down, and ruina-

ruinated by an Earthquake, and his father was condemned to death, and executed.

If it be possible at the same time to have both good and bad dreames.

**A** man may dream both good and bad dreames, not only in one and the same night. Nay more, in the selfe same dreame one may see both good and bad things, which the interpreter must separate in judgment. And it is no marvaile, since the life and affayrs of one particular man, are such, that is to say, mingled ordinarily with good and evill: and in the same time one may do and suffer both good and evill: neither must we be alwayes content with one onely issue of our dream, because it hath not alwayes the like effect: wherein Antipater an Interpreter of dreames, often deceives himself: for when any one hath dreamt that he embraceth prion, it signifieth that he shall be imprisoned, and live among prions. The good Antipater to another which hath had the like dream, will interpret; that at a particular combat in a close field, he shall be condemned: or he shall keep a Fencing Schoole, and live as it were among, and by prion; to wit, by the Exercise, and Art of Fencing.

Fencing, when one doth nothing but handle daggers, and swords of prou: to whom notwithstanding this falles not out, but he hath a member cut off. Wherefore we must not alwayes rest at one onely point, or effect that happeneth, for it were to deal with beasts (or as Fidlers that can play de- but one tune) but we must be ingenious, to vise ebery day diuers things, and they must not in all points be diuers, but somewhat alike: for our spirit and nature, are fertile, and recreate and sport themselves in variety.

That our Brethren, signifie our Enemies.

**O**ur Brethren have the same significacion as our Enemies, as touching the effect and event of dreams: and our Enemies on the other side have like effect with our Brethren, and not without reason. Because our Brethren bring us nothing, when they are borne, but diminish our Inheritance and Succession: and are the cause that those things which should be all our own, are divided into many parts between them and us: Timocrates dreamt that he buried or caused to be interred, one of his brothers departed, and a little while after, one

one of his aduersaries or Enemies dyed. And the death of our Brethren, signifeth not only losse of our enemies, but also deliberance or acquittance from some losse, or hurt, which attended us, and whereof we stood in fear. As it happened to Diocles the Grammarian, who sustained no losse of mony, whereof he stood in doubt, and was afraid, because he dreamt before, that he saw his brother dead.

Of Funerall Banquets, reviving, and mourning to Heaven.

**N**either to see, nor to eate such meate, as one dreams is prepared for the feasts of the dead, is not good to dream. Neither in like sort, to dream that you make such a feast, for your parents, or friends, for it signifieth, and foretellet to the sicke, his owne death, and to him which is in health, the death of some familiar friend of his. To dreame to dye, and afterward to revive is not ill, but signifieth victorie. Such things as one hath custome to offer, and present in oblation for the deceased, is not a good dreame either to offer them, or to take of them, for it signifeth death, eyther to the dreamer, or to some of his parents. Pot- with-

withstanding to take victuals, gold, silver, apparell, and vessels, from the hand of the dead, whether it be altogether, or at divers times, it is a good dreame, and a signe of profit. But to dream he mounts to heaven, for him which is sick is death, in like sort to be in great tranquillity, rest, and happines.

Within what time dreames come.

**A**LL things, which are wont to have a certain determined time, and are seen in a dreame, must be referred to that time: and other things, which have no certain, nor determinate time, which they effects will shew. And we must judge of the time farre or near, according to the circumstance of the dreame. For he were a foole, that would refer to a year, the effect of a mans dreame, whic his constituted eyther in great pain, great hope, or great fear. And we must know, that the things which a man dreams to see farre off (as if were about heaven) have they effect more slow, by reason of the long distance. Moreover, we must not be ignorant, that good or evil dreames signifie to the great or little, greater or lesse good or evil.

*The End of the Fourth Booke,*

The



## The Fifth Booke of *Artimedorus* His Exposition of Dreames.

Containing certain examples of Dreames, with their effects which followed.

**A** man dreamt that he drank Mustard so well stampd and so cleere, that it was potable: it so fell out, that one practised and coynd a certain accusation in case of a crime of man-slaughter, wherewith he was so well charged, and so attainted to the quick, that he received sentence of death, and was executed by Justice. An other dreamt that the water of the River of Xanthus, which is near Troy the great, was all changed into blood. A dream very fearful and marvellous. What then fell out? He cast blood at divers times for ten years together, and died thereof: by which appears, that great Rivers stay not, but do continue and hold out they course.

A

A man dreamt that his cushion or feather-bed, was full of corn in stead of feathers. He had a wife which never before had any childe, and that year conceived, and bare him a sonne. Another dreamt he lighted a candle at the Moon, and he became blinde, for he dreamt a thing impossible: besides, the Moon hath no light of her own. A woman dreamt that she saw within the Moone three images or resemblances like her self, and she bare three daughters, which within a month died, for the Moon hath a moneths life. A man dreamt he saw his image or representation in the Moone, and he made long voyages wandring this way and that way a long time: for the continuall change of the Moon, signified that he should often change his place and habitation. A man dreamt his priue Members was of Massy pson, and he had afterwards a Sonne, by whom he was slain, for pson by its owne rust consumes it selfe. A man dreamt an Olive tree came out of his head, and he followed the study of Philosophy with great courage, and got everlasting knowledge and honour: for this is a tree always green and sound, and by all antiquity dedicated to the Goddesse Minerva, reputed the goddesse of Wisdome. A certain man dreamt, that his

his servant whom he loved above all the rest, was changed into a torch or flame; and he lost his sight, and was led and guided by that servant. A servant dreamt he saw a starre fall from heauen, and another come out of the earth and fflye up to heauen, his Master died, and his Masters son rose up into his masters place. A Brother having his sister rich and sick, dreamt that before her doore grew a figge-tree, from whence he gathered seven black figs, and ate them, his sister deceased seven dayes after, and made him her heyre. A man dreamt he cast his skin, and renewed it as a serpent, and the day after he died; for the soul which must leaue the body, represents such like visions to it in a dream. Another dreamt that his father drew his sister being married, from her husband, and gave her in marriage to another, and he died soon after: for his father represented God the creator and heavenly father of our souls: this sister represented the soule of him that dreamt it, which sister being separated from her spouse and given to another, seemed to say that she should be separated from her body, and should live and converse elsewhere: signifying that the soules of those which dye, do nothing but only change their

their place. A man dreamt that he was great with childe, and that he was deliuered of two black daughters, and he lost both his eyes by the sight of them, for his two eye-lids which covered his eyes, fell down. A sonne being farre from his country, dreamt that his own mother bare him again, he returned into his own Country, found his mother sick, and was made her heire by her death and will. This dreame signified as much to him, to wit, that by his mothers meanes he should come from poverty to riches. One dreamt that he ate his bread steeped in honey, and he thereupon gave his minde to the study of Philosophy, and thereupon got wisdom, honour, and goods. The honey therefore by his sweetnesse, signified the sweetnesse of wisdom, and the bread, wealth. Another dreamt, that from his stomack there came eares of Corne, and that there was one which pluckt them out; he had two sonnes, which soone after him, dyed.

*The end of the fifth Book of Artimedorus.*



AN  
EPITOME  
OUT OF  
VALERIUS MAXIMUS,  
*Concerning Dreams.*

*Of the Emperour Augustus, and  
Calpurnia.*

**A**S ATTORUS Physician to the Emperour Augustus lay in his bed, the Night before the Armies of the Romans (namely the Host of Augustus and Mark Anthony on the one party, and the Bands of Brutus and Cassius on the other) were to fight the Battell in the Philippick fields; Pallas presented herselfe to this said Physician, commanding him to tell Augustus, that although he was very sick, he should not fail but be present at the battle. Which Augustus understanding,

ding that he were very sick, he should not faile but be present at the battle. Which Augustus understanding, he left his Tent (being carried in a litter) though he could not fight for the victorie: presently the soldiers of Brutus army surpris'd his Pabillions, and although Augustus had resolved not to stir out of his Tent by reason of his sickness, nevertheless by the admonition of his Physician, by this meanes he saved his life: for the souldiers of Brutus, agined chiefly at his Tent, supposing to have found him there. But because this Emperour was subtle, wise, and advised in all his actions, the example of his adopted father and predecessor Julius, being yet fresh in his mind, perswaded him to obey the dreame of his Physician. For he wel knew that Calphurnia, the wife of Julius Caesar had seen in her sleep the night before he was slain, that he lay wounded in her armes and bosome, with many wounds: by reason of which horrible dream, she intreated him not to be seen the day following at the Court: but he not willing to give eare to a womans dream, thought rather to go to the Senate, and sate in Parliament, where he was put to death; being miserably wounded, with more then twenty wounds.

O

*Of Publius Decius, and Manlius Torquatus,  
Consuls of Rome.*

The Vision which appeared in sleep, all in the same night, to Publius Decius and Manlius Torquatus, was of great admiration, and manifest issue. For then when these two Consuls pitched a field near the Hill Vesuvius, viz. when the Latins left the side of the Romans. To each of these two Consuls sleeping, appeared a man, and told them, that of the one Army theyr Captain should be slain, and of the other a great company should be discomfited: but the chief of that Hoste that would assail the Troops of the Enemies, and bold to suffer death for the rest, they should have the victorie. Hearing this newes, and waking from their sleep, these Consuls made a covenant together, that what wing soever, should first seem to stoop, under the burthen of the battaile, the captain of that band so discomfited, should lay downe his life for his country: and although neyther the one nor the other feared this adventure yet the chance fell upon Decius, for his Troops began to be out of heart, which he seeing, cast himselfe in the middle of his

Enemies with his sword in his hand, and was slain. So the Romans had the triumphant and desired Victory against the Latines, by the death of one of their chief Captains, following this dream.

Of Cicero.

**T**ully being banished Rome by the conspiracy of his Enemies, went to a Village, and in his sleep seemed walking by desert places, to meet with Marius then Consull, and his Tropes: who demanded of him why he was so sad, and the cause why he haunted those desarts, and was so transported into an unknowne way: and after he had understood the many injuries which Tully had undergone, he tooke him by the right hand, and gave charge to the principall of his Officers, to leade him to his Chappell, telling him he should heare there some good newes of the restoring of his estate, which fell out in like manner. For in that Chappell which Marius had caused to be built, the Senators sate in counsell concerning the return of Cicero, and it was so concluded, that he should return safe, and sound, without any charge or dishonour.

Of

Of Caius Gracchus.

**A**s Caius Gracchus slept, he dreamt he saw his Brother Tyberius, telling him that he should be killed, as himself had bene before. Many heard that he made account of this dreame, especially before he was made Tribune of the people; in which Office he received his death, agreeable to his brothers.

Of Arthur Rous.

**T**here being a prize to be plaide at Syracusis, Arthur Rous a Roman Knight, dreamt the night before, that a Carrier of Nets, or a Fisher should kill him. The day after he was at the Combate, and told his dream to the Defendants. It fell presently after, that near the place where this Arthur was, they came to bring in the two Combattants, one where of carried for his devise, a fish upon a hooke: when Arthur had sene the face of this Fisher, he said unto him, I dreamt to night that you should kill me; and therefore would have departed thence, doubting some wicked attempt, because of his dream. But the Com-

4

battants

battants giuing him theſe words of aſſurance, he ſarried the hazard of his death. For in the ſame place the Fiſher vanquiſhed the other combattant, and thinking to run him through with his ſword, the blow glanced aſide and lighted on poore Archur, which miſerably in this caſe tryed the effect of his dream.

*Of Hannibal of Carthage.*

**H**annibal ſleeping, had ſuch a Viſion, that he ſeemed to ſee a fayre young Maid, like an Angell, which was ſent to him from heauen, to condnct him to aſſaile Italy: after which turning himſelfe, he ſaw a great Serpent, which by force and violence broke all that he incountred, and after him came Lightning, and tempeſtuous rain, which darkened the day. When Hannibal being affrighted, demanded of this fayre Mayd, what marvellous Viſion this was, and what it ſignified, and the young Mayd answered him, thou ſeeſt the ruine of Italy, wherefore ſay not a word, and leave the reſt to the Deſtinies. I need not here declare what evils Hannibal did in Italy following this dream,

Of

*Of Alexander the Great.*

**O** how well was Alexander King of Macedon admoniſhed in his ſleep, that he ſhould take better guard of his life: if fortune would have ſuffered him to have uſed this counſell to aoid this danger. For certainly he knew by his dream, before he felt by effect, that the hand of Caſſandra ſhould be venemous and mortall to him, and he was perſwaded in his heart, that he ſhould dye by her meanes, before that ever he ſaw her. Always after that dream, whenſoeuer Caſſandra came into his court, and preſented her ſelfe to him, he remembered when he looked upon her, that he ſaw was that pernicious face, which he had ſeen in his ſleep. Notwithſtanding, when he knew that ſhe was the daughter of Antipater, he drove all fear and ſuſpition away by his courage, ever repeating a Greeke Verſe, which ſaith, That men muſt not have regard of Dreames: although notwithstanding all that, the Popſon was then prepared to kill him: and men hold, that he dyed by the hand of the ſame Caſſandra.

Of

Of the Poet *Simonides*.

**T**he destinies were more favourable to the Poet *Simonides*, then to that great Monarch *Alexander*, who advertised and counselled him from above, being asleep, and after his wakening, he betook himselfe to this consideration. For as soone as the Ship wherein he was, was come to the Haven, and there he had found the corps of a dead man without buriall, he tooke compassion on the Corps, and caused them to be buried: The night following, he dreamt that he saw him whom he had buried, forewarning him that the day after he should not go to Sea; whereupon, he staid at home on the land, and his fellows (which would needs put to Sea) were the same day all cast away, by a great Tempest that arose at Sea, wherefore he was very glad, for having had so much credit to the dream in a case of life, then to a poore Ship. Afterward acknowledging this benefit, he made his benefactor immortal by his Poetry: building him a farre better Sepulchre, and which might make him remain longer in mens memory, then that which he had built for him, among the sands

sands of the sea, in a desolate and unknown place.

Of King *Cræsus*.

**T**hat dreame which at the first exceedingly affrighted the soule of King *Cræsus*, and alwayes after made him very fearfull and doubtfull, was exceeding marvellous, and of great force and efficacie. For of two sonnes which he had, the lustier which was best enriched with perfection of body, and which was to have the Crowne after his Father, dreamt that he was kild with a sword. Wherefore to hinder and (if it might be) to divert this ill luck, the good father ceased not to give order by all meanes possible. This young Prince called *Atis*, being before accustomed to go warre, was by his father constrained to keep the house. He had a chamber furnisht with all instruments of war, which his father made he kept from him. He had his Guard well armed and weaponed with staves, all which his father commanded not to come near him. And notwithstanding all this, the Destinies made way for sorrow and griefe. For when a great and Wilde Boare wasted the goods of

of that Country upon the Mount Olympus, and slew many of the Inhabitants thereof; Behold the Country men assembled the nselves together, and made recourse unto the King Ctesus; Whereupon, Atis so long perswaded his Father, that he was sent; and his Father consented to much the rather, because the Boze had no prou about him, but onely teeth, and his fear was of prou, and not of teeth, but what followed? Behold, as one ran fierce and hot after the Boze to kill him (see the inevitable lucke, which alwayes awaited the ruine of this prong Prince) he turned upon him a sword, which was directed against the wild Boze: so dyed he miserably, not able to shun the effect of his fathers Dreame.

Of King *Astages*, and *Cyrus*, the first of that Name.

**A**stages King of the Medes, Grandfather by the Mothers side to Cyrus, had two dreames; the first whereof was, that the Lady his Daughter covered with her issue all the Regions of Asia, by reason whereof he would not marry her to any great personage of that Country, lest the Kingdome should descend or come to her, or hers,

hers, for he stood in doubt thereof. But gave her in marriage to a man of meane Estate, of the Country of Persia. His second dream was, that he saw proceed out of the Loyns of the said daughter, a Vine, which by continuall growth, overshadowed all the parts of his dominions and therefore he commanded, that Cyrus which was born of her, should be throwne out and exposed to the wilde beasts, so to let him die: but he deceived himselfe, by his humane counsell and wisdom, supposing to hinder the felicity of his little sonne, whom the heavens preserved, as the dreame foretold.

Of *Amilcar*.

**A**milcar, Collonel to the Carthaginians, when he had besieged Syracuse, a Towne of Sicile; in his dream seemed to heare a voyce, which sayd unto him that the next day he should sup in the same town. He joyfull of this good news, thought that God had promised him victory, put his camp in arms, and thinking to give an assault and take the town, there fell a mutiny in his Camp, between the Carthaginians and the Sicilians, so that those of the town making

making a suddain salley, took him prisoner, and made him perforce sup in the Colonn. So then much deceived of his hopes which he conceived by his dream, he supped in the same Colonn as a Captive, not as a Captain: as he hoped, and his attempt presupposed.

*Of Alcibiades.*

**A**lcibiades dreamt that he was covered with his friends gone, but it was ill success: for in the same gone with which he dreamt he was covered, after that he was slain by the people of Farnabasa, according to the appetite of Lysandra.

*Of two Arcadians.*

**A**lthough this dreame ensuing be longer to repeat then the former, it is worthy our memory for the evidence and truth thereof. Two friends of Arcadia travelling together, came to Megara, the one of them repayed to a house of his acquaintance, the other lodged in a Tabern. The first dreamt that Night, that the other prayed him to come helpe him against the treason of his Hoste, and if he would make

haste,

haste he might deliver him of great danger wherein he was. After which vision, he rose and set forward to go to this Inne: afterward by ill luck, he began to repent him of his purpose, thinking it was in vain, to go so by night to such a Taberne: so he returned to his bed, and began to dreame againe, that he thought his companion was wounded to death by his Host, and prayed him that though he did not come to save his life, yet he would revenge his death, by all meanes: telling him that his body thus murdered by his Host, was at that instant carried right to the Gate of the Colonn, covered with Dung in a Cart: whereupon the poor man was so much moved with this dream, that he rose and went to the gate of the Colonn, and there found the Cart which he had seen in his sleep, and after he had stayd it, laid his hand upon the choller of this Inne-keeper, followed the suit, and the crim being confessed, the Inne-keeper was executed by sentence of death.

FINIS.



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